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# Southern Cross

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*Their hands reach out to us*

## Sunday's chance to help feed world's starving



**TOO LITTLE TOO LATE—A withered breast can produce only a few drops of milk and it is too little too late for this African child dying of starvation in his mother's lap. Catholics throughout the San Diego diocese can help starving mothers and their children throughout the world by responding generously to the Laetare Sunday collection, March 9, for the American Catholic Overseas Aid Fund which supports Catholic Relief Services, the major foreign aid arm of the U.S. Bishops.—NC photo**

**Southern Cross Reporter**

"Television news special. Watch the poor starve to death in living color in the comfort of your own homes.

"It's a frightening thought, but given the present world food crisis and the unconcerned attitudes of many Americans, such a TV spectacular is a very real possibility," said Msgr. Joseph Topping.

**"BUT CATHOLICS** in the San Diego diocese can help ensure that such a program might never be aired by responding generously to the American Catholic Overseas Aid Appeal on Laetare Sunday, March 9," said Msgr. Topping, diocesan director.

He explained that funds collected help support Catholic Relief Services (CRS), the major overseas relief arm of the U.S. bishops.

"The statistics are staggering. Ten of every 20 children born in Third World countries die in infancy of starvation or other afflictions related to malnutrition—that's a 50 per cent death rate.

**"SEVEN OF** the 10 children that survive," he went on, "are prone to mental or physical retardation. CRS tries to relieve these situations.

"Last year alone it helped more than 20 million impoverished men, women and children in nearly 75 foreign countries by distributing food, clothing, medicine and funds valued at more than $154 million.

"For instance, in the last year CRS served suffering people in Honduras following Hurricane Fifi, in West African famine areas and in Cambodia refugee camps."

**BECAUSE IT** maintains branch offices and warehouses in 68 foreign countries, CRS can respond immediately to disasters in any part of the world.

"CRS is also concerned with preventing future disasters and suffering," Msgr. Topping said. "Its work also involves socio-economic development programs, particularly in the area of increased agricultural production, throughout the world."

American Catholics donated more than $7 million last year Laetare Sunday according to an American Overseas Aid Fund fact sheet.

**"AND THROUGH** the acquisition of U.S. government-donated foods, the annual Thanksgiving Clothing Collection and other gifts from individuals and organizations, every collection dollar was multiplied 26 and a half times in value."

Msgr. Topping said the Laetare Sunday collection will be taken at all Masses throughout the diocese next Sunday, March 9, "and if Catholics respond generously, perhaps we can prevent starvation from killing 200,000 children in the next few months."

Adding his voice to the appeal, Pope Paul said: "More than ever before, we need the generous support of every man, woman and child in the U.S. to stem the pain of hunger felt by millions of poverty-stricken families around the world." (See ad on page 16.)

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'Catholic watcher' eyes changes for Baptists
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Insights in Faith

# Around the diocese

**Bishop Leo T. Maher**

Thursday, March 6, 5:30 p.m., Santee, Guardian Angel, Mass and Confirmation.

Sunday, March 9, 5:30 p.m., Calipatria, St. Patrick, Mass and Confirmation.

Monday, March 10, 5:30 p.m., Holtville, St. Joseph, Mass and Confirmation.

Thursday, March 13, 5:30 p.m., Poway, St. Michael, Mass and Confirmation.

**Bishop Gilbert E. Chavez**

Friday, March 7, 5:30 p.m., Fontana, St. Mary, Mass and Confirmation.

Tuesday, March 11, 5:30 p.m., San Diego, St. Rita, Mass and Confirmation.

Wednesday, March 12, 5:30 p.m., San Diego, Holy Family, Mass and Confirmation.

**Father Richard Duncanson**
**Secretary**

* * * *

**Our Lady of Solitude, Palm Springs,** film series, Friday, March 14, 7 p.m., Sunday, March 15, 11 a.m. "Quo Vadis."

**CCD Basic doctrine course,** Thursdays, beginning March 6 through May 8, 7-10 p.m., Our Lady of Grace, El Cajon. Details: 291-7614.

**University of San Diego,** "College Visiting Day," Saturday, March 15, 10 a.m.-2 p.m., starting in DeSales Hall auditorium. Details: 291-6490, ext. 354.

**San Diego Stalpar Club,** First Friday Mass and Rosary, 7:30 p.m., March 7, St. Joseph's Cathedral, discussion led by Father William Ortmann following. Cost is 75 cents.

**Our Lady of Grace, El Cajon,** St. Patrick's Day dance, cocktail hour 7:30 p.m., dance 8 p.m.-1 a.m., Saturday, March 15. Cost is $2.50 per person.

**Benedictine Brother Benno Garrity,** St. Charles Priory, Oceanside, designated citizen of the year by Oceanside Elks Lodge. His homemade bread is a specialty and he is noted for charitable work in the community.

**St. Patrick, San Diego,** Mothers' Club ham dinner, 1-6:30 p.m., Sunday, March 16, 30th and Dwight streets. Details 298-5877 or 295-0957.

**World Day of Prayer,** youth and family celebration, 7 p.m., Sunday, March 9, First United Methodist Church, 2111 Camino del Rio, Mission Valley San Diego.

**Holy Trinity, San Diego,** St. Patrick's Day card party, sponsored by altar and rosary society, 7:30 p.m., Monday, March 17. Donation is $1.50. Details: 444-9001.

**St. Vincent de Paul, San Diego,** giant rummage sale, corner of Hawk and Fort Stockton, 8 a.m.-3:30 p.m., Saturday, March 8. Details: 295-6038.

**St. Theresa, Palm Springs,** Sister Margarita Jimenez will talk on prayer and love of God at all Masses, Saturday and Sunday, March 8-9.

**St. Martin's Women's Club,** meeting, 11:30 a.m., Thursday, March 6, followed by luncheon and cards. Details: 469-2068.

**Rosary High School, San Diego,** program on careers and higher educational opportunities, 7:30-9:30 p.m., Thursday, March 20. Details: 283-5588.

**St. Francis, Vista,** PTG spaghetti dinner, scheduled for March 8, cancelled.

**CCD methods courses,** for grade school teachers, Tuesdays, March 4-May 6, 7-10 p.m., Our Lady of Grace, El Cajon, Thursdays, March 6-May 9, 7-10 p.m., Resurrection parish, Escondido.

**University of San Diego,** Career Life Planning class, open to all USD students, no tuition, $10 fee for tests. Details: Brother Thomas Kane, 291-6480.

**Sisters of the Holy Family,** Mission San Jose, CA, weekend of prayer for high school senior and college girls, March 8-9. Details: (415)656-2263.

**Resurrection parish, Escondido,** Lenten Christian Formation series for adults, 7:30 p.m., Mondays, Feb. 24-March 17, Father Patrick J. Callanan, speaker.

**Padre Pio Prayer Group,** Riverside, holy hour, 7:30 p.m., Thursday, March 6, St. Francis de Sales. Details: 686-4004.

**Easter Crusade for a Better World,** students' candy sale to raise $25,000 in San Diego diocese for starving children across the world. Details: 298-7711, diocesan mission office.

**Monthly Charismatic Mass,** St. Catherine's Prayer Community, Riverside, 7005 Brockton, 8 p.m., Friday, March 14. Details: 686-5320.

**Sisters of Mercy,** "Weekend Experience for Young Women," Friday-Saturday, March 21-23. Also Directed Prayer Weekend, Chatsworth, April 18-20. Cost is $10. Details: (213) 737-2670, Los Angeles; (415) 342-1461, Burlingame.

**Immaculata, San Diego,** ladies' club "Easter Bake Sale," after all Masses, March 22-23. Details: 276-1292.

**Sacred Heart, Ocean Beach,** "Easter Boutique," bake sale, Sunday, March 23, 8 a.m.-2 p.m., in school auditorium. Details: 222-2074.

**Our Lady of Peace Academy,** San Diego, alumnae association day of recollection, 10:30 a.m.-3:30 p.m., Sunday, March 9, academy chapel, bring sack lunch. Details: 453-1230.

**University of San Diego,** book sale by Friends of the Library group, to raise money for the library, Friday-Saturday, March 7-8. Donations to the sale requested. Details: 291-6480, ext. 261.

**St. Frances Xavier Cabrini,** Crestline, special Lenten workshops, CCD center, Monday evenings through March 17. Also Bible study, Wednesdays of Lent at 10 a.m.

**Our Lady of Angels, San Diego,** altar and rosary salad bar luncheon, card and bingo party, noon, Saturday, March 8, parish hall. Donation is $1.50. Details: 232-0320.

**Our Lady of the Sacred Heart,** San Diego, World Day of Prayer, 10 a.m., Friday, March 7, public invited.

**South Bay Deanery,** Council of Catholic Women, meeting, 10:30 a.m., Monday, March 10, St. Rose of Lima, Chula Vista. Details, reservations: 477-7303.

**St. Mary Altar Society,** St. Joseph Day bus pilgrimage to California missions, Wednesday, March 19. Details: reservations: 477-5835.

**Adult spiritual renewal,** Quest weekend, April 11-13, Camp Wynola, near Julian. Details: 291-7614 or 460-0254.

**Notre Dame High School,** Riverside, lenten programs, Sundays, through March 23, 7:30-10:30 p.m., "A Journey Through the Gospel of St. Mark."

**St. Martin's Women's Club,** La Mesa, theme for year, "Fun and Furnishings for Fathers," for new rectory.

**El Carmelo Retreat House,** Redlands, women's retreats, March 7-9 and March 14-16. Details: 792-1047.

**Cardijn Center, San Diego,** "Evolution of Morality" series, monthly through September, beginning 8 p.m., Friday, Feb. 21. Details: 297-4115.

**Serra Club, San Diego,** First Saturday Mass and Rosary, 7:45 a.m., March 1, Apostolic Center, USD. Also board meeting, 7:30 p.m., Apostolic Center, Tuesday, March 18.

**Palm Springs Deanery,** Council of Catholic Women, meeting, 10 a.m., Tuesday, March 11, Our Lady of Guadalupe parish hall. Donation is $3.50. Details, reservations: 325-1695.

**Diocesan School Board,** seeking nominations for 1975-1978 term, laywoman and priest, Riverside or San Bernardino counties, applications due by Thursday, April 10, at Department of Education, P.O.Box 11277, San Diego, CA 92111.

**Closing time for "Around the Diocese" items is Friday noon, the week before the event.**



**SACRED HEART EMERALD BALL—Sacred Heart parish will hold annual Emerald Ball at the Hotel del Coronado, Friday, March 7. Making plans in front of the historic hotel are, from left, Msgr. John F. Purcell, pastor, Delphine Malone, Gerry McCormock and Jim Schiel. Featuring Cameron Highlanders Pipe Band, festivities begin at 7 p.m., followed by dinner at 8 and dancing from 9 to 1 a.m. Tickets are $10 per person. Call 435-3631 or 435-5484 to order.**




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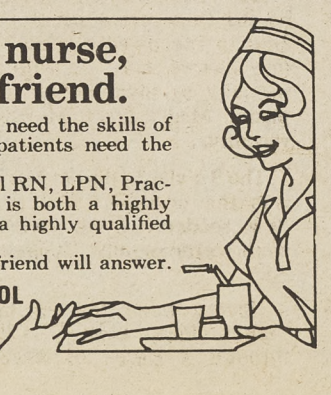
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IMPORTANT ANNOUNCEMENTS*

Parishes and church organizations in San Diego County are invited to publicize, free of charge, fund raising events, bazaars, dinners and other sponsored happenings in these advertising columns. Announcements accepted on a first-come, first-served basis. For reservations, please phone 298-7713. Deadline for reservations noon Friday preceding publication.

*** Space for public service announcements is paid for by the funeral homes listed below.**

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*Newman community, Riverside*

# Students to fast and pray to free world's oppressed

**Southern Cross Reporter**

RIVERSIDE—A few years ago, student demands for social justice and peace were often marked by fiery oratory, protest marches and administration building take-overs. Not any more.

To plea for liberty and justice for oppressed people throughout the world, a day of prayer and fasting will be observed on Friday, March 7, by members of the St. Andrew Newman Community of University of California at Riverside and Riverside City College.

**DOMINICAN** Father Albert Felice-Pace, chaplain, said the day is "to protest indiscriminate arrests and inhuman treatment of political prisoners and Christians who preach the gospel pointing out its political dimensions" particularly in the Philippines.

The day will begin at 7 a.m. with morning prayers at Watkins House, 3701 Canyon Crest Drive, Riverside. Day prayers at 9:30 and Mass at 12:10 p.m. will follow.

Afternoon prayers will begin at 2 p.m., followed by vespers and a concelebrated Mass at 4:30, Father Felice-Pace said.

**"THE MAIN** celebrant of the second Mass is a politically-exiled priest and giving a talk will be a UC-Riverside student who can't return to his country without facing torture and arrest," he said.

The Philippines are the focal point of the protest, he explained, "because under martial law regime there, priests, ministers, nuns seminarians and laymen are often arrested and tortured, with burns, beatings and electric shocks."

Father Phillip Straling, diocesan Newman Apostolate director, said the day of prayer and fasting will be observed at Newman Centers throughout California and the nation, but that it is not sponsored by the diocese.

"It is a national movement and participation is up to individual Newman chaplains," he said.

# Free 'renewal' lecture series at USD to bring noted theologians

A series of Holy Year lectures, free of charge and open to the public, is being presented by the religious studies department of the University of San Diego.

The Bishop Leo T. Maher lectures, which will deal with the Holy Year theme of "Reconciliation and Renewal," feature seven speakers and is sponsored by Dr. Irving Salomon.

All lectures begin at 7:30 p.m. in the Salomon Lecture Hall of USD's DeSales Hall. Speakers include:

Father John E. Huseman, Jesuit School of Theology, Berkeley, Thursday, March 6; Dr. Victor Gold, Pacific Lutheran Theological Seminary, Thursday, March 13; Father Michael Guinan, Franciscan School of Theology, Thursday, March 20.

Also, Father Neal Flanagan, Francisican School of Theology, April 8; Father John Boyle, Jesuit School of Theology, April 17; Father John Keating, Jesuit School of Theology, April 24; and Msgr. John R. Portman, diocesan ecumenical commission chairman, April 30.

# Babies could crawl or bawl at St. Michael's 'life' Mass

**Southern Cross Reporter**

Children and babies were the focal point of a special Mass offered recently at St. Michael's parish, San Diego, to celebrate life, according to Jesuit Father Joseph Abela, associate pastor.

The parish designated the day "Affirmation of Life Sunday" and families with young children were especially invited to attend the noon liturgy, he said.

**"THE IDEA** was to point out the extent of the anti-life movement in our culture," Father Abela said. "The many pro-life parades and anti-abortion protests have seemingly failed to make much of a dent in American Catholic consciousness.

"Perhaps this is because the Church has not offered a unified program and policy. We cannot support the rights of the unborn and callously ignore killing in war or the starving millions hit by famine.

"We can't preach about the beauty of new life and the joys of parenthood then relegate families with children to cry rooms like sea lion exhibits in a zoo."

In St. Michael's affirmation of life Mass, babies were allowed "to cry, crawl and bawl as they saw fit to praise the Lord," Father Abela said.

**FIRST AND** second graders, coached by the CCD teachers, gave the scripture readings adapted to their language level, and a group of them read the prayers of the faithful.

"All went smoothly," Father Abela noted, "because the children rehearsed extensively. The youngsters were very much at ease because they knew exactly what they had to do."

Instead of the homily, the celebrant read blessings on mothers, fathers, brothers and sisters present and then passed up and down the aisles sprinkling them with holy water.

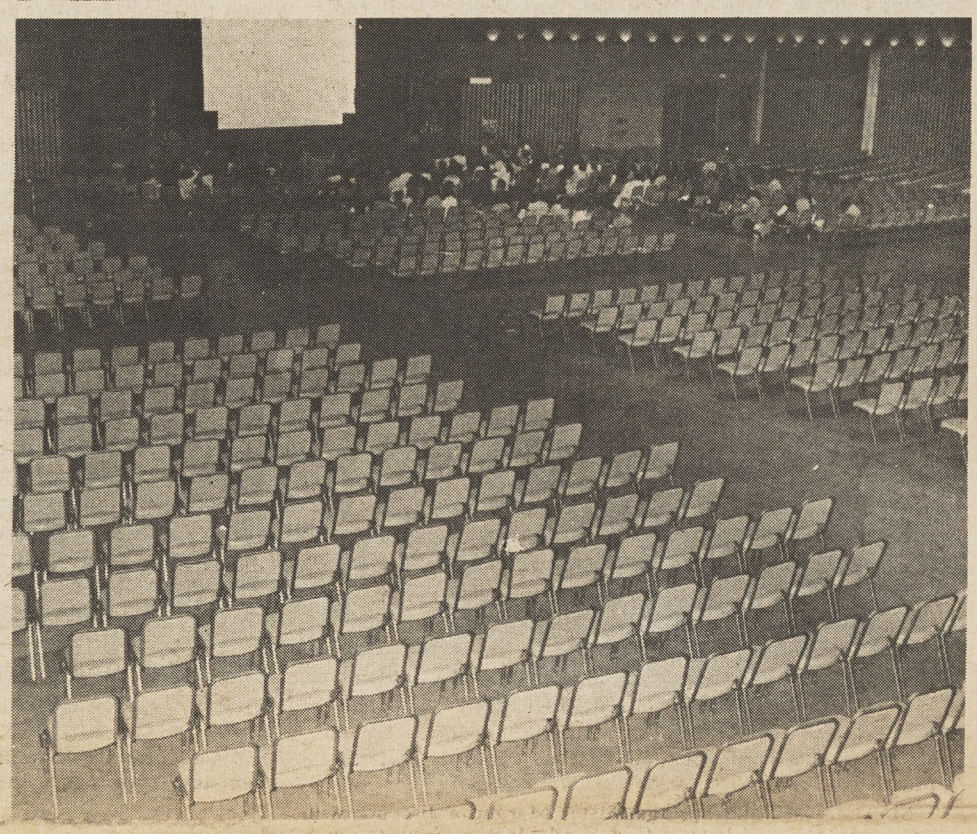
**DURING THE** offertory procession, the children brought up the gifts of bread and wine while others presented special projects they had done in class. Then Steve Sanchez received his First Communion from his Father, Hector Sanchez, an extraordinary minister of the Eucharist at St. Michael's.

"The liturgy was simple, yet eye-catching to keep the attention of the tiny tots," Father Abela said.



**SENIOR CITIZENS' DINNER—St. Andrew's Newman Community for students attending the University of California at Riverside and Riverside City College hosted a dinner for senior citizens recently. Students supplied the food, transportation and entertainment. Dining with a few of the seniors here is Dominican Father Martin Walsh, novice master at St. Albert's College, Oakland, who was visiting the center with a group of novices. Members of the Newman center will fast and pray for liberty and justice for the world's oppressed Friday, March 7. Father Albert Felice-Pace, OP, is the center's chaplain.—Angel Mingo Castel photo**





**TWO VIEWS, SAME SCENE—Showing that it all depends on which way you look at it, these two views of the same workshop at the recent CCD Congress in Golden Hall, San Diego, give the contrast in impressions. Sister Catherine Lett speaks to about 200 persons in workshop on youth liturgies in the hall, above, which can seat 4,000 persons at maximum, so the other view shows the empty chairs not visible in closer scene. Chairs were filled for special closing liturgy.—SC photos**

*'To pursue other goals'*

# UniHi principal Hart resigns

Dennis C. Hart, principal of University High School, has announced his resignation effective July 1.

Hart has served as principal of the Catholic co-educational high school for three years. He said he wishes to leave school administration to explore other career opportunities.

**"I HAVE** felt much fulfillment and personal satisfaction during my seven years in school administration at University," he said. "But it is not the kind of job in which I wish to continue."

He added, "My happiest years were those spent as a teacher and coach. I never intended to become involved in administration, least of all as principal.

"Circumstances led me to accept that position three years ago to maintain a continuity built up by the previous administration. Now I would like to pursue other goals, ones that I would find more enjoyable."

**HART WAS** academic assistant principal for four years before becoming principal. He has developed a team of administrators responsible for the school's management.

Hart noted that it is this strong staff that gives him the confidence to leave the school assured that it will continue as a leading educational institution.

The search for a new principal is being conducted by the diocesan department of education.

Dr. H. Giles Schmid, superintendent of schools, said he accepted, with regret, Hart's resignation, saying he had played a key role in the growth and development of UniHi.

**"HE HAS** given himself completely to the school," said Dr. Schmid. "He now feels he needs a change. It is with a real feeling of affection that he is known by many of us as "Mr. UniHi."

Dr. Schmid said he hoped a new principal will be designated by May 1.

# They were trained, presented and now read at St. Therese

At St. Therese of the Child Jesus parish, on the eastern edge of San Diego, they are proud of their 20 new lectors.

They are trained. They are men, women and youth. And they have all been formally "shown" to the parish.

**AT WHAT** they claim may be the first ceremony of its kind in the diocese, the 20 new lectors were presented formally to their parish by pastor Msgr. Sean Murray recently.

The 9 o'clock Sunday Mass was the occasion, and the new readers of the Word were ceremonially "installed."

Having been trained by Father Pius Leabel, CP, through a series of workshops, the new readers felt proficient and confident.

**MOST OF** them found reading "is not so simple as I thought it was," and therefore were willing to study. And now that they have been officially declared readers they will still undergo monthly sessions at St. Therese so that their proficiency may be improved.

Father Pius, former professor of homiletics at his order's Mater Dolorosa Monastery in Sierra Madre, has devoted the last seven years to improving the techniques of lay readers.

With the St. Therese group at the recent workshops were others from Our Lady of Grace and St. Didacus parishes.

A time to keep
by Michael Newman

# Want to learn how to pray?

Those who went to the CCD Congress expecting to be taught how to pray might have come away disappointed. Father John McKenzie, the somewhat reclusive, irascible, internationally famous bible scholar, left his audience frustrated following his Saturday talk on the New Testament and prayer. By contrast, the sweet, smiling Sister Maria de la Cruz, with her topic "Unless we learn to pray..." took us through breathing exercises and Zen Buddhism. But even she said "I can't teach you how to pray."

There was utter contrast between the two. Father McKenzie, in his coat and tie told us that by New Testament standards we pray "too long, too loudly and too much." And for those who get on their knees for a Notre Dame victory, he said "God doesn't really care if they get walloped, even by Southern Methodist." He sold the Rosary short, very short—"it's what Jesus told us not to do..." and said that more things are wrong with our praying than are right.

Leaving aside the fact that he is certainly not a a "sociable" creature—he is a retiring scholar—the learned level of cynicism which came across from him was not the kind of thing to help CCD teachers help their students. Such humor as "I can't swim and I can't pray—therefore I'm ill at ease in water and in church..." was not the stuff to endear him to the hearts of all. Nor when he said he hoped God wouldn't notice him in a crowd.

**Praying for victory**

Prayers for victory in war, even in competitions, are anathema to Father McKenzie. It's like praying for people to get hurt, he said. And even if you pray for guidance to pass a competitive exam, it means you are praying for someone else to fail, he suggested.

He quoted at length the Mark Twain "War Prayer" which shows how a prayer for victory can also mean "help us (Lord) to turn them (the enemy) out roofless, to lay waste their homes, to wring the hearts of their unoffending widows, to cover their smiling fields with the pale forms of their patriot dead..."

Father McKenzie was adamant that the "Our Father" should "frighten us" where we plead "forgive us our trespasses as we forgive those who trespass against us." He said that he, for one, was not a forgiving man, and that most of us find forgiveness extremely difficult and as for his statement that most Christians—married, working hard—don't have time for contemplative prayer, I can report one high churchman who said: "Nonsense!"

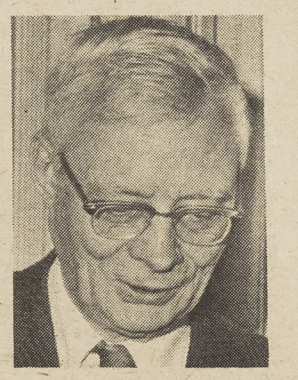
**Can you pray too much?**

Obviously not in agreement with the biblical scholar was Sister Maria de la Cruz who, on Sunday, said, "I don't think I pray too much. I pray all day. And we don't shout loud enough." Father McKenzie wasn't visible, so he didn't rise up to argue. The bubbling, laughing Mexican-born sister spoke without notes on a subject dear to her heart. But, she said, "I can't teach you how to pray any more than I can teach you how to love."

However, she gave us breathing exercises, arm exercises and other techniques she uses—and



Sister Maria
...'I pray all day'



Father McKenzie
...'I can't pray'

which possibly helped keep her audience awake on a sleepy afternoon. On praying with children she instructed us not to put words into their mouths, the kind of thing which says: "Please God I am sorry that I have been disobedient to Mommy today," but to let children read scripture at their own capability level, "so that it becomes part of them."

Putting her methods into practice at the end she had the hundreds of people standing, clapping, sighing, shouting to give expression to Psalm 47, "Shout to God with cries of gladness..." And they did.

**TV the new religion?**

What gets most attention in the home? The television set or the Bible? Maybe it's an unfair question, but during Lent is it too much to ask to banish the TV set from the living room and have families becoming reconciled to one another again as persons, and not as bored sharers of the unending stream of contrived situations and inanities which pass for entertainment and interest from the networks.

Like charity, reconciliation begins at home. But if the home life centers around the television set—and in too many homes it does—a little Lenten self-denial of the screen might provide unusual opportunities for discussion and interchange on matters other than **To Tell the Truth** or **What's My Line?** It might even provide time for more people to meditate on the Stations of the Cross or other timely spiritual development during Lent.

To many people, television is a religion and the younger generation get far more social impact from the tube that they do from parents or parish. It's their secular religion, "with all the aspects of ritual, of sacrament and of worship" according to **Youth** magazine, an ecumenical publication for young people.

**Definition of a young person**

"Apathetic, cynical, confused, blandly tolerant..." that's how Father James DiGiacomo of Fordham described today's young people, speaking at the CCD Congress. He suggested more Catholic schools ask the question he tried on young students: "If you found a wallet with a name in it, would you give it back?" The results were disconcerting, with seniors taking the most honest view. He said most youngsters today say "stealing is neither right nor wrong." And that "whether or not I get caught" determines youthful actions.

*Editorial*

# Objectionable

**They tell us we get the government we deserve. People also get the television they deserve.**

**Government, during the past year, has shown its crudest side, and now television appears destined to surpass itself in objectionable and questionable programming.**

**A glance at television movie lists almost any week on the SC entertainment page shows Catholic ratings which range from "objectionable for all" to "morally unobjectionable for adults and mature audiences."**

**The nightly fare of sex, sin and slaughter on the home screen eventually dulls the critical faculties and creates a climate of acceptance.**

**The question is not so much what can we do about the television menu, but what can be done to improve public morality and taste. For it is certain that the ratings show an audience for objectionable movies that provides advertisers with a responsive market.**

**Nobody is suggesting that TV evenings should be filled with pap and puerilities, but the progressive breakdown of morality is a sad commentary on viewers.**

**Perhaps for the remainder of Lent, at least, Catholics could resolve not to be counted among the Nielsen sheep for such programming.**

# Objetable

Dicen que se tiene el gobierno que se merece. Tambien la gente tiene la television que se merece.

El gobierno, durante el pasado ano, mostro su aspecto mas crudo, y ahora se presenta la television programada para superarse en programaciones objetables y cuestionables.

Una ojeada a las listas de peliculas televisadas, que publica cada semana el SC en su pagina de diversiones, nos muestra las preferencias de los Catolicos,, que van desde "objetable para todos", hasta "moralmente admisible para auditorios adultos y maduros".

Cada noche la racha de sexo, pecado y matanzas sobre la pantalla del hogar, eventualmente adormece las facultades criticas y crea un clima de pasividad aceptante.

La cuestion no es tanto lo que podemos hacer a cerca del menu de la television, sino lo que puede hacerse para mejorar la moral publica y el criterio. Pues es seguro que las preferencias demuestran tanto auditorio para las peliculas objetables, que proporciona a los vendedores un mercado que les responde.

Quiza en este despertar de la Cuaresma, al menos, los Catolicos podrian resolver no contarse entre los seguidores de Nielsen para tales programas.

**Southern Cross** cpa

Bishop Leo T. Maher
*Publisher*

Deacon Michael C. Newman
*Editor and Manager*

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Vatican II: Constitution on the Church in the Modern World.

# One minute Bible insight

**We feel resentful when someone expects us to do, either what we do not want to do, or what we feel unable to do. Resentment turns to bitterness when we feel trapped by responsibilities which we cannot handle. Bitterness becomes guilt when we feel that the one who is holding us responsible is resentful toward us. Guilt, therefore, is resentment projected onto one we feel is holding us responsible.**

**The way to effectively handle resentment is to take all of our supposed responsibilities to God and ask if they are his will; ask if our Father truly wants us to shoulder these responsibilites, or if these are something someone else is unreasonably trying to unload on us.**

**Satan had all kinds of brilliant ideas about how Jesus should build his kingdom [Luke 4] but Jesus rejected all of Satan's suggestions. Instead Jesus said, "My food is to do the will of the one who sent me." [John 4:34] "My aim is to do not my own will, but the will of him who sent me." [John 5:30] "I have come from heaven, not to do my own will, but to do the will of the one who sent me." [John 6:38]**

**Once we know God's will there will be no resentment if we realize that God always gives us the means necessary to do his work. "There is nothing I cannot master with the help of the One who gives me strength." [Philippians 4:13] "I am quite certain that the One who began this good work in you will see that it is finished when the Day of Christ Jesus comes." [Philippians 1:5+]**

**Father Jerome Bevilacqua, OSA**

BIBLE READINGS AT MASS for Fourth Sunday of Lent, March 9: I Samuel 16:1, 6-7, 10;13, Ephesians 5:8-14 and John 9:1-41.

# Opinion Forum

## Like to write?

What's your opinion? Why not write us about it? Share your views with others. But, please, not more than 200 words. Send letters to: Opinion Forum, **Southern Cross,** P.O. Box 81869, San Diego 92138.

Anonymous, unsigned letters will not be considered. Letters must carry full name, signature and address of writer, but on request they will be withheld from publication.

## Reason offered for fewer confessions

On the question of fewer persons going to confession, I am a convert, a woman and have been in the Church for only 12 years.

One of the main reasons that there has been a decline in confessions is that people are becoming better educated in their religion. They are more apt to understand the difference between a temptation and a sin.

Some of the older catechisms did not explain this very well and since few of us really set out to offend God on purpose, most of what we are confessing is our own personal human weakness.

When we consider these before going to confession, it is hard to remember if it was premeditated or not. Mostly, we go ahead and confess it anyway, just in case. We do not though, confess every evil thought that pops into our heads, especially if we are doing our best to shake them off.

I believe this is the thinking among many of the laity today. If it is wrong, perhaps a priest will set us right.

**N.W.**
**Bloomington**

## Opposed to crime, violence on TV

All people of good will should unite in a mighty act of protest against the cult of violence and cruelty being promoted on TV and other communications media.

A few years ago, Prof. Frederick Wertham, well-known psychiatrist and author, said that the United States had become the most violence-prone nation in the world.

He stated that the TV industry helps to produce this nationwide "cult of violence, the creation of a subtle, pervasive atmosphere in which human life is casually disregarded."

He warned that the human mind is such that violence in fiction can set off violence in life.

"If democracy does not do away with violence, violence may do away with democracy. The simple fact is this: we have been conditioned to an acceptance of violence as no civilized nation has ever been before.

When the late Nikita Khruschev was here a few years ago and saw the TV shows and Hollywood productions, he said: "If this is what Americans desire in their leisure time, God help you."

Our religious and civic leaders and teachers should call on all citizens to demand less violence and cruelty and immorality in entertainment, amusements and sports.

Unless we do this, social conditions and relations between nations will get worse.

**R.L.**
**Springfield, Mass.**

## Pleased to start Bible readings

How welcome it was to see your chart for reading the Bible (SC, Feb. 20). It was a chart like that which set me off on my reading, which is still going on.

If only a few people started reading the Bible as a result of your publication, that is a great step, and more power to your teaching. Keep it up.

**J.T.T.**
**San Bernardino**

## Women's place in 'ministries' ignored

Rosemary Lauer (SC, Feb. 27) on the question of the place of women in the Church follows the feminist line but in doing so misses the point.

The issue is not only whether or not we eventually get ordained women because that is almost inevitable, seeing the shape of things to come.

The real issue is why are women not doing some of the things today that they could be doing?

Ordination is not the only form of ministry in the Church, and there are many "ministries" already performed by women, from choir director to CCD teacher. What we have failed to do is to give proper recognition of these "ministries" with full ceremonial installation.

Bishop Maher's pastoral letter on women in the world today was one of the most understanding and farsighted documents I have ever seen from a Catholic churchman on the subject, and he was right in putting the emphasis on the woman as a person without getting into the polemical area of chauvinist or feminist or whatever label people apply.

Women as eucharistic ministers is a great step forward, showing our bishop will practice what he preaches. Perhaps our women's organizations in the Church can come out of their older style activities and look closer at today's needs—visiting shut-ins, taking communion, helping the retarded and many other "ministries."

**Miriam Shatlock**
**San Diego**

## Upset by action over parish finances

I am very disappointed to have seen flagrant violations of the precepts of laity involvement promoted by Vatican II. A pastor, in direct opposition to the wishes of the parish council and the interests of the parish, has taken $1,000 from the youth group "for the parish council."

He did not even tell the youth group himself, but sent a parish council member.

Now the youth and their parents are upset with the parish council, who, as a group, did not sanction nor condone the actions taken.

This kind of thing has been a reason for many people leaving the Church in the past and I had hoped with Vatican II that these conditions would not exist.

I therefore plead with the Church authorities to consider the needs of the people, especially the flock of parishes such as this.

**J.G.**
**San Diego**



**"And now for the bad news..."**

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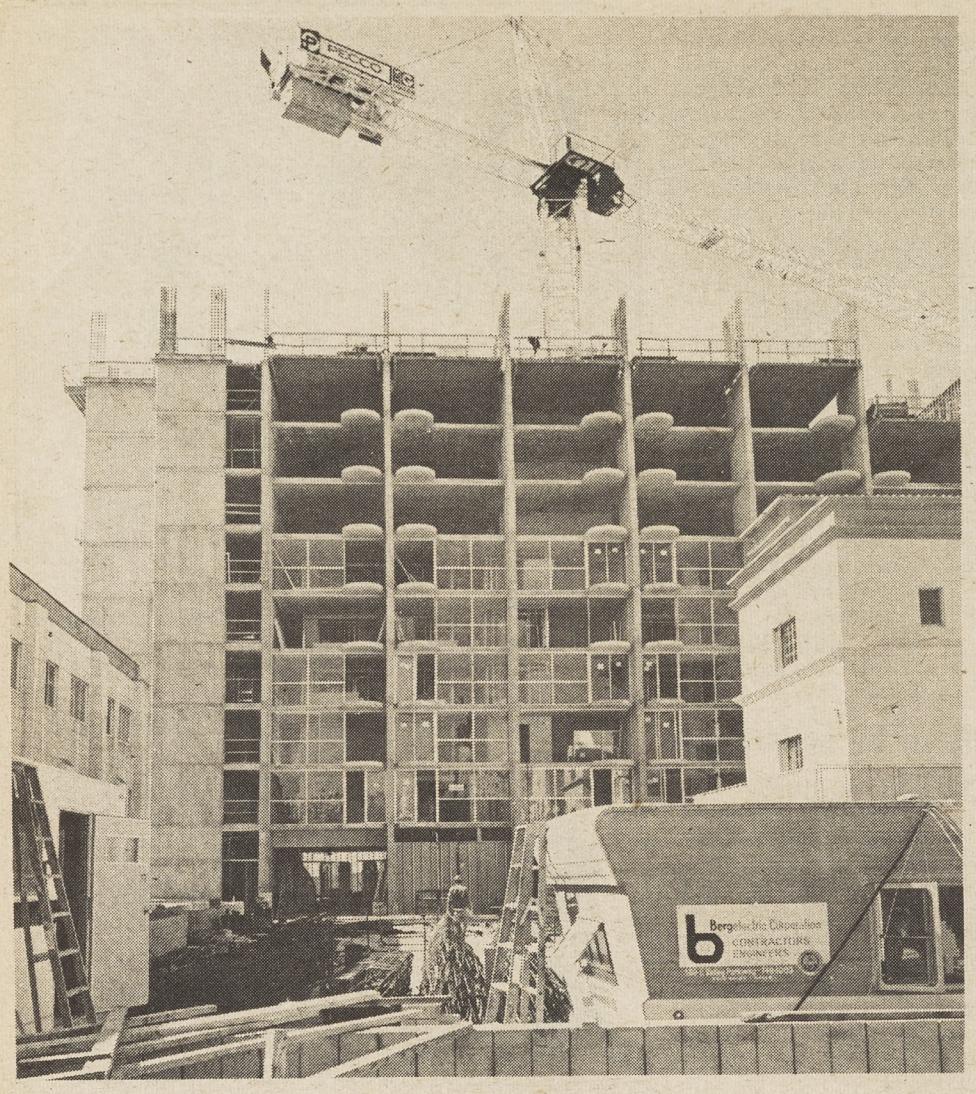
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**CATHEDRAL PLAZA GROWS—Construction continues at the rate of nearly one floor per week on the diocesan high rise apartment complex for the elderly, Cathedral Plaza, next to St. Joseph's Cathedral, San Diego. Completion of the $4.5 million 16-floor structure, which includes 150 efficiency apartments and 71 one-bedroom units, is expected this summer.**

We were talking
by Enid Lanyon

# What is prayer?

We were talking...about prayer and the various and individual ways in which we attempt to release ourselves from the pre-occupations that block our access to God.

It seems as if prayer has never been so much discussed and analyzed as it is today. Definitions of prayer, books on prayer, workshops on prayer, talks on prayer—it has become a major component of our religious scene.

**EVERY PERSON,** every group, has another opinion, another "method." We are encouraged to talk aloud, hold lengthy monologues before the Lord, perform mental and physical exercises, recite everything from the mantra to the Rosary, all as aids to meditation or contemplation.

For increasing numbers of people, learning to pray is becoming reduced to the mastery of certain techniques of mind control and physical exercises. Without decrying their apparently excellent personal benefits, do such activities really lead us to prayer, or do they merely induce a sense of well-being and restfulness?

The question, of course, is what we are really looking for in prayer. To feel at peace, or fulfilled in some way—to draw reassurance perhaps from the faith that our petitions will be granted? Or do we look to prayer as a moment of intimacy, however brief, with a lover of long-standing devotion and fidelity?

**PRAYER IS** primarily a love relationship. It is the awareness of a shared love without limit or restriction, a relationship that transcends not only barriers of time and space but the far more formidable barrier of self and selfishness.

To learn to pray, we might observe the behavior of people in a genuinely loving union, or reflect on how we are with those we love. There is an element of ease, of confidence—a mutual acceptance which makes irrelevant the striving for words, the need to impress or "live up" to some image.

There is a spontaneous pleasure and joy in one another. We "give ourselves over" to the other, wanting only to be present to them, to be what they need us to be, to do what they need us to do. To be available and of service. Whatever the problems and anxieties we may face in other areas of our lives, here together, there is harmony and oneness, a well-spring of renewal and strength. Knowing ourselves loved, cherished, we may love and cherish in return and know ourselves to be never alone.

**IN THIS KIND** of relationship, we do not need to be taught gratitude or selflessness—they are a part of loving. In contrast, how sadly deficient is the association in which one person makes constant demands upon the other, insisting that every whim or desire be granted. In thoughtless egoism, the one will demand that the other condone every action or decision, however shortsighted or foolish.

When we view prayer from the perspective of a love relationship, it becomes all too evident how far removed most of us are from true prayer.

It would be interesting to calculate how much time in what we call prayer is spent locked in the awareness of mutual loving, mutual giving, and how much to the persistent demands we call petition—or squandered in mental isometrics?

**OUR PROBLEMS** in praying are, I believe, problems in loving. It is not that we do not know how to pray effectively, but that we are not yet loving adequately.

When we learn to really love, to accept the other person for what he is, counting his value in God's eyes rather than our own, caring about his well-being and happiness, knowing responsibility for him and offering ourselves in service, then we will know how to pray in the true sense of prayer.

For the truly loving person is drawn irresistibly to the Source of love, recognizing its all-consuming power from the beginnings of love in himself. Then, in a mutuality of love, prayer is no longer an anxiety or obsession, a burden or an escape. It will not be an adjunct to our living, nor a special compartment of our existence. We will pray as we breathe—with all our being, with all our life.


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# Insights in Faith

## Climbing a ladder of love

By Urban Steinmetz

I wonder how many Catholics who receive the Eucharist appreciate its full meaning and carry it with them into the world. I make this observation because I wonder how many times I have received the Body of Christ with little appreciation and how often I have failed to bring Him outside with me. I know I have walked to the alter, head bowed, and felt temporarily holy thousands of times. But there is so much more to the Eucharist than that.

We have called it Communion for a very special reason. Communion with God is the top of the ladder of Love. Most of us want to go to the top and stay there. At first glance, perhaps that doesn't seem so hard. The first step of physically receiving the Eucharist and feeling spiritually uplifted for a short time is easy.

**OFTEN IN** those moments I have felt warm and good and close to God—until I've thought about those other "steps" on love's ladder. Those brothers behind me in the pews. That brother in front of me who is offering me the host. Most of these brothers I don't even know.

Communion is a joining together in the Body of Christ. But, as we learned in our catechism, that Body is a lot more than a little round piece of bread. The "Body" of Christ is Jesus, and everyone who believes in him, joining together to do the will of God.

So how can I "receive" that Body and enjoy the spiritual growth that it can give if I do not even know the other parts of the Body? When I have no real [illegible] to try to get to know them, or let them know me?

**WE USUALLY** receive Communion with a community of people (our fellow parishioners). When I receive Christ to be an active [illegible] Christianity. I joined Your group when I received the Sacrament of Baptism, but by receiving Your Body and Blood, I am better able to follow the rules You set for me—rules that I must obey if I am to call myself Christian."

And what are those rules? Jesus summarized them again and again: "Love God; love your neighbor as yourself." He did not say, "Love God instead of your neighbor." He made it clear that loving God and loving others were all parts of the same love, and that we could not do one without the other.

In Jesus' day, some people wanted to receive him without doing much about their neighbors. But he said, "No way." He told them, "First make things right with your brother. Then you can follow me."

**AT NO TIME** did Jesus say, "Being a Christian is simple, Charlie. Just come to the altar, sing nice songs, praise God, receive this little host. Those actions alone will make everything beautiful." Instead, he said repeatedly, "Being a member of My Body is tough. You have to come to grips with those strange and complicated beings called people. You have to learn to love them."

Over and over he spelled out the nuts-and-bolts of that tough loving: "Repent," he said, "make things right between you." He gave us specific directions: "If you have problems with a friend, go back to him, and go back again, and if he still won't listen to you, take another friend along."

That's loving the hard way. There is no other manner in which I can join the Body of Christ while I hate the man next door. No way I can say, "Hey, Jesus, I'm one of Your Body now" while I refuse to work at reconciliation between man and man.

**[illegible] LOVING.** We can't be members of the Body of [illegible] unless we work at blocking out our hate and building a love for our fellow man. We have to be willing to meet our neighbor, and get to know him, and care enough about him to put up with his abuse, and argue with him and forgive him, and keep on forgiving him. We have to keep our invitation open.



*Special for Lent*

## How to be personally reconciled to God

By Father Thomas Krosnicki

**The new Rite of Reconciliation for Individuals is explained in the fourth of the series on Penance. Father Krosnicki, author and doctor of liturgical theology, is associate of the Liturgy Committee of the National Conference of Catholic Bishops.**

The Rite of Penance as prepared by the Congregation for Divine Worship in Rome, distinguishes between three rites:

1. Rite for Reconciliation of Individual Penitents.

2. Rite for Reconciliation of Several Penitents with Individual Confession and Absolution.

3. Rite for Reconciliation of Several Penitents with General Confession and Absolution.

The first of the three rites is not totally unfamiliar to Catholics throughout the world. It maintains a close resemblance to the manner in which the sacrament has been celebrated within the Church for hundreds of years. Looking at its major parts, however, we see that in several ways the old rite has been enriched and made more prayerful.

It includes:

— welcoming the penitent;

— reading the word of God;

— confession of sins and the act of penance;

— the prayer of the penitent and the absolution by the priest;

— proclamation of praise and dismissal of the penitent.

**THE INITIAL** welcome comes from the priest who greets the penitent warmly, with kind and friendly words, inviting the person to have trust in God and his mercy. If the penitent is unknown to the priest, a brief dialogue may take place so that the penitent may speak about himself, state of life, personal difficulties in living the Christian life, etc.

The reading of the Word of God, although it is optional and may take place prior to the celebration of the sacrament, is to be highly recommended within the rite itself as it is an aid to dispose one for forgiveness. It proclaims once again God's forgiveness and mercy which occurs in the sacrament that is being celebrated.

The penitent then confesses his sins and receives suitable counsel from the confessor. The act of penance or satisfaction given by the priest, while corresponding to the seriousness and nature of the sins, "should serve not only to make up for the past but also to help him (the penitent) to begin a new life and provide him with an antidote to weakness" (Rite of Penance, no. 18). —

**BEFORE ABSOLUTION** is given the penitent is asked to express sorrow for his sins. One may do so in one's own words, by using the traditional act of contrition, or by means of another short prayer based on Scripture such as "Lord Jesus, Son of God, have mercy on me, a sinner."

The words of absolution have been enriched with a gesture signifying the gift of the Holy Spirit through the remission of sins. The confessor extends his hands, or at least his right hand, over the head of the penitent as he pronounces the formula of absolution.

**THE RITE** of individual reconciliation should takke place in a personal, warm, prayerful atmosphere. For some the confessional box does not provide this. It was for this reason that the American bishops, following the recommendation contained in the new Rite of Penance, approved of small chapels or rooms of reconciliation in which penitents might choose to celebrate the Rite of Penance through an informal face-to-face exchange with the priest.

# Insights in Faith

*The Eucharist: Covenant of Love*

## Breaking bread together a sign of friendship, love

By Father Paul F. Palmer, SJ

Covenant means commitment. To enter a covenant means to give oneself completely to another, to trust and to entrust oneself wholly to the other.

Covenants are made by people in love when they pledge or vow "to have and to hold" each other until death does them part. Covenants are made by intimate friends who swear to be true to each other for life.

**TO MAKE A** covenant involves risk, the risk of rejection and even betrayal. A covenant is an act of faith in God and in another person. A covenant demands something of the heroic, something that transcends the sheerly human. For this reason covenants are sacred having God as witness and guarantor.

One further point—and this brings us to the Eucharist as the sign or sacrament of the New Covenant between God and man in Christ—to be effective, the covenant surrender or giving of self must be ratified or sealed by some external action or ritual.

The covenant agreement of mind and heart and will between bride and groom is sealed in the flesh, the ultimate and irrevocable expression of their union as persons. Covenants between friends can be ratified by a gesture as simple as a handshake, or sealed by a ceremony as dramatic as the interflow and mingling of blood from opened wrists.

**IN THE SINAI** desert God's covenant of love and fidelity with Israel was sealed in the blood of animals. Half of the blood was sprinkled over the altar which represented Yahweh and half was sprinkled over the people. This symbolic action signified a kinship relation between God and his chosen people.

Yahweh is not simply Lord and Israel servant. God is Father and Israel son. In the daring language of the Prophets, Yahweh is husband and Israel his chosen bride.

Vatican II tells us that the Eucharist "renews the covenant between the Lord and man, and draws the faithful into the compelling love of Christ and sets them afire" ("Constitution on the Liturgy" No. 10). We rarely think of the Eucharist in terms of the New Covenant sealed in the sacrificial blood of the Lord. Let us do so now. Hopefully, such reflection will ignite a spark that will set our hearts "afire" when we participate fully in the Eucharist.

**TODAY THE** Eucharist or Lord's Supper is looked upon by many Christians as a sacred meal, a memorial of the Last Supper. The Eucharist is that. But it is so much more. We fix our attention on the words of institution: "Take and eat. This is my Body." We are inattentive to the words: "which is being given up for you." We do not always recall that the Body which is given to us to eat is the Body of the Risen Lord given for us in sacrifice.

We hear the words: "Take and drink. This is the cup of my blood, but we fail to appreciate the words which follow: "the blood of the new and everlasting covenant which is being shed for you and for all men." At the Last Supper the disciples could not miss the significance of these added words.

**IRRESISTIBLY THERE** came to mind the old covenant of Sinai sealed in blood that was sprinkled on the people. But now they heard Jesus saying in effect: "To be sprinkled with my blood is not enough. My love demands a more intimate union. 'Eat my body, and drink of my blood.' "

To eat together, to drink together has been called the last sacrament of nature. To "break bread" with another is the ultimate sign of friendship, so much so that the word companion is derived from the Latin work for bread, "panis," and the word for together, "cum."

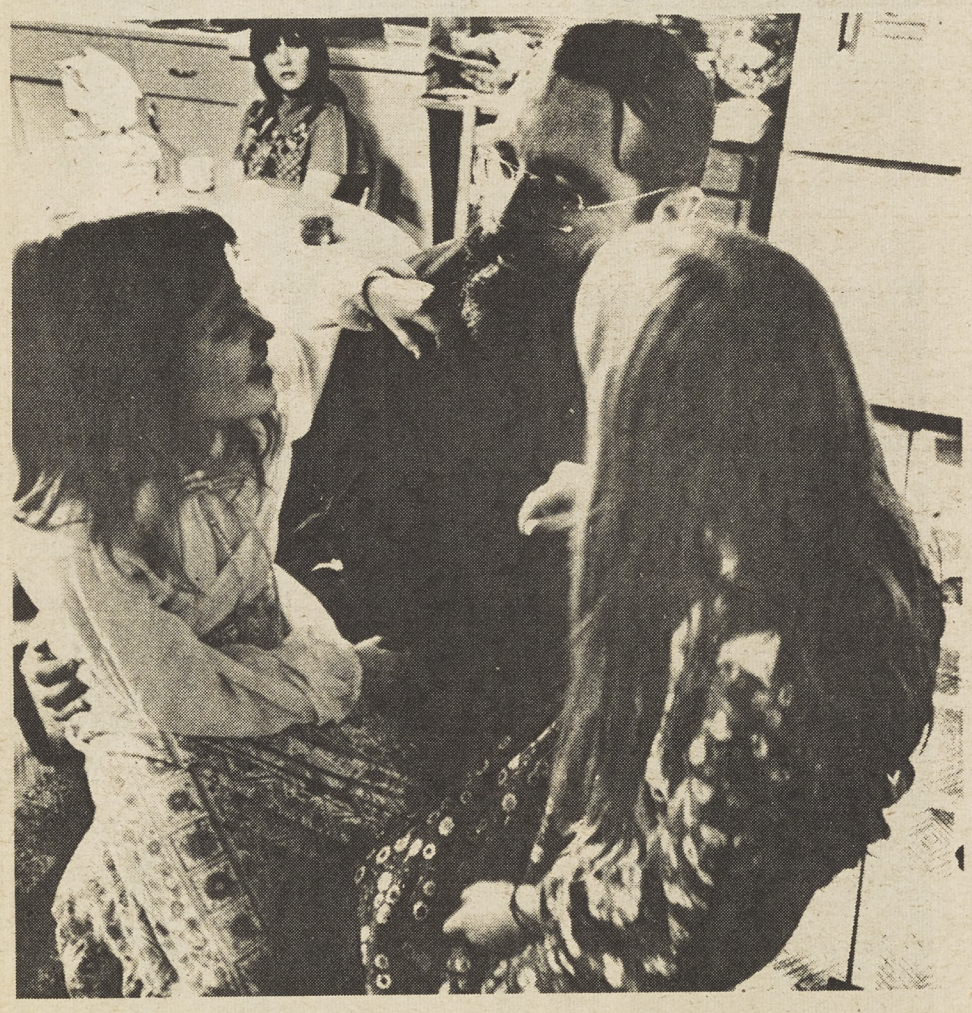
Among ancient peoples the greatest sin was a sin against a covenant, against a friend with whom you had broken bread. In this context Psalm 41:9, when applied to Christ, takes on poignant significance: "Even my bosom friend in whom I trusted, who ate of my bread, has lifted his heel against me."

**WE AS CHRISTIANS** are table companions of the Lord. With us Jesus shares the bread of his body and the cup of his blood. The cup of blessing which we bless, is it not a sharing in the blood of Christ? The bread which we break, is it not a sharing in the body of Christ?"

But Paul goes a step further. We are companions of the Lord. Jesus no longer calls us servants but friends (cf. John 15:15). But we are also companions of one another, of those who share our Eucharist. "Because there is one bread, we who are many are one body, for we all partake of the one bread" (1 Corinthians 10:16,17).

There was a day when Christians reflected on their Eucharist in terms of covenant. The Fathers of Vatican II are hopeful that similar reflection will draw the faithful into the compelling love of Christ and set them afire. In the early days of the Church the pagan world exclaimed in amazement: "See how Christians love one another!" But they did not know the mystery of the Christian Eucharist which motivated Christians to be a witness to the pagan world.

In this holy year of reconciliation, renewal and evangelization, prayerful reflection on the Eucharist as the sign of our covenant commitment in love to Christ and to one another will prove the most effective of all witness. "By this all men will know that you are my disciples, if you have love for one another" (John 13:35).



Together in love



The seal of friendship

*A Community of Love*

## Jesus came to remove barriers, and heal our selfishness

By Father Augustine P. Hennessy, CP

St. Ignatius of Antioch died sometime around 110 A.D. If we did not know that he wrote seven authentic epistles, we might be tempted to think of him as a fictional character. A kind of Christian Everyman. But he is wonderfully real.

He sometimes signed his letters with a pet nickname. He called himself Theophorus which means a God-bearer. It could also mean "one who has been carried by God." So a legend was built around St. Ignatius. He was close enough to the time of Christ for the legend to say that he was the child whom Jesus picked up and set in the midst of his apostles when He wanted to teach them the spirit of his kingdom (Mark 9:35).

**IT MAKES** little difference whether the legend be true or not. One thing we are certain of: Ignatius of Antioch knew the spirit of Christ's kingdom. He knew the meaning of a Christian community. He expected an encounter with Christ's cross. And he could never forget the part played by the Holy Eucharist in making a community of love.

Here is one of his memorable sayings: "Come together in common, one and all without exception in charity, in one faith and in one Jesus Christ...so that with undivided mind you may obey the bishop and the priests, and break one Bread which is the medicine of immorality and the antidote against death, enabling us to live forever in Jesus Christ" (To the Ephesians 20).

As Christians, our privilege of coming together to "break one Bread" comes to us from our baptismal vocation. St. Paul tells us that by our baptism we have been identified with the death and the resurrection of Christ so that we might die to our selfishness and then rise again to walk in a new way of life (Romans 6:3-5).

**THIS NEW WAY** of life is the way of Jesus who died and rose again to compact us together into a community of love. In that community, by divine design, all the members would be able to become mysteriously one Body in Christ; there they would be filled with his Spirit as they partook of one Bread; and then they would continue his work of redeeming mankind until the world would be made holy and whole again.

The Holy Eucharist is the perfect fulfillment of this life of Jesus which was begun in us by our baptismal vocation. This life first comes to us by the power of our Lord's saving Passion. St. Thomas Aquinas says very beautifully: "The Eucharist is the perfect sacrament of the Lord's Passion because it contains the very Christ himself who suffered."

And likewise it perfects our own union with Jesus who suffered because what the Sacred Passion did for the world at large, this Eucharist does for the individual man or woman who believes in the promises of Jesus.

**IF THE EUCHARIST** unites us perfectly with a Christ who has suffered, it enables us to promote and achieve Christian unity with the rest of mankind. Jesus came to remove barriers to unity. Barriers like sin, selfishness, factionalism, prejudice, and all the ugly offspring of human meanness.

It is not surprising that he did his work by letting himself be nailed to a cross. The very dimensions of the cross remind us that they are a sign of his enduring and all-embracing love.

This is the Jesus with whom we identify ourselves when we receive the Body of Christ. Rightly, we call this experience Holy Communion. Our reception of this sacrament is not meant to end in a personal conversation with our Lord.

**IT CALLS US** to plunge into the same world and into the same work which stirred the human heart of Jesus. It is designed to make us share his eagerness to heal and to save the members of his own Body. This asks us to embrace people all over the world in our love.

So if we perfected in our union with Christ who has suffered, we are also committed to the same kind of loving that he manifested on the cross.

Now look again at St. Ignatius of Antioch if we want to see what the Eucharist can do for us. He was fired by the Spirit of Jesus that he wrote like a man driven mad by his love of the cross. He yearned to lay down his life for Jesus and for the Christian community.

**WHILE ON** his way to the Flavian amphiteater at Rome where he would die for his faith, he wrote to the Christians there: "I am God's wheat. I must be ground by the teeth of wild beasts that I may end as the pure bread of Christ" (To the Romans 4).

And lest they try to rescue him, he added: "Allow me to receive the pure light. When I reach it, I shall be fully a man. Allow me to be a follower of the Passion of my God." (Romans, 6)

In a less dramatic way, all of us must follow Christ in the same spirit. Just as wheat must be ground before it can become bread, so all of us must let our self-centeredness be ground down before we can become single-minded enough to be the pure Bread of Life which feeds mankind.

It is the vivifying and transforming power of Christ's flesh in the Eucharist which breaks down our egotism, heals our selfishness, fills us with nourishment, and finally makes us one Christian community of love.

*National Catechetical Directory*

# Proposed guidelines for all Catholics

By Msgr. Wilfrid H. Paradis and Sister Mariella Frye

**This is the first of 17 articles on the "National Catholic Directory" by the project director and associate director. The directory is still in the drafting stage and all Catholics are invited to submit their recommendations on the proposed document.**

The decision to prepare a National Catechetical Directory was taken by the bishops of the United States Conference in April, 1972. Its primary purpose is to implement the General Catechetical Directory, a document published by the Holy See, which contains universal catechetical principles applicable to Catholics throughout the world.

The preparation of religious education principles for the United States is an historical project as it will be the first ever prepared for this country.

The document will contain directives and guidelines for the teaching of religion to all Catholics in our country in our times. It will attempt to meet the religious education needs of all persons in every age group (cradle to grave) and in every circumstance of life (adult, youth, children, handicapped, etc.).

**THIS IS** clearly a major enterprise in religious education. The work of preparing this directory has been entrusted to three bodies by the conference of U.S. bishops. Supervising the project is a committee of seven bishops whose task is to establish policy and to review all phases of the development of the document.

A committee of four bishops, two laywomen, one layman, two Sisters, one Brother, one religious priest and one diocesan priest, selected from more than 300 candidates, is the decision-making body for every aspect of the project.

Administration has been entrusted to the project director, Msgr. Wilfrid H. Paradis, and the associate director, Sister Mariella Frye. As the directory is an official document of the U.S. Church, all final decisions will be made by the bishops of the conference.

**ONE OF THE** unique features in the preparation of the directory is the use of consultation. There will be three in all with the Church at large and with scholars in religious education and related sacred and human sciences. The second consultation will extend from Jan. 1 to April 30, 1975, and it will be on the first draft of the document. The third and final consultation will be on the revised draft and should occur in the fall of 1975.

Everyone is invited to participate in this consultation and the next one to occur later this year.

Recommendations should be sent to: Catechetical Directory, U.S. Catholic Conference, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.

The first consultation began on Dec. 1, 1973, and lasted for four months until March 31, 1974. This consultation was organized before the writing of the first draft and its basic purpose was to provide education while soliciting recommendations on the thrust and content of the proposed document.

**THE RESULTS** of that consultation greatly exceeded the expectations of the planners. It was the most massive in-depth consultation ever achieved by the Catholic Church in the United States and perhaps by any segment of the Church in the world. In all, 17,422 recommendations were received by the office of the National Catechetical directory.

Each recommendation was carefully analyzed and the results were used in the preparation of the first draft of the document, written between May and October 1974. It has been approved for consultation by the Directory Committee and the Bishops' Committee of Policy and Review and the full document is now available throughout the country, principally through the diocesan offices of religious education.

This is the present division of the proposed text:

Chapter I—The Catholic Church in the United States (a description of the strengths and weaknesses of the country and of the Catholic Church)

Chapter II—The Mystery of Revelation (how God reveals himself particularly to members of the U.S. Church)

Chapter III—The Catholic Church and the Invitation to Community (how Americans are called to community, particularly in the Church)

Chapter IV—Catechesis and Catechists (goals of religious education, the selection and preparation of teachers)

Chapter V—Catechetical Criteria and the Christian Message (norms and content)

Chapter VI—The Christian Life of Service (the essential nature of service based on love and justice)

Chapter VII—Growth in Faith (the phases of growth to religious maturity)

Chapter VIII—Liturgy and Catechesis (liturgy and sacraments as religious education)

Chapter IX—Organization to Facilitate Religious Education (practical aspects of organizing religious education in varying circumstances).

**BEGINNING** next week, 16 consecutive articles adapted from the text of the first draft will appear in this column. They will concentrate on the key issues in religious education in the United States.

At the end of the present consultation (April 30), the text will be revised and submitted for approval to the two committees of the directory. Then, it will be presented for another general consultation, as mentioned. After that consultation, the text will be revised again and sent to all the bishops for amendments and for final approval. The present schedule calls for it to be ready in early 1976.




A lamp to my feet is your word



A light to my path

**Insights in Faith**

There is a lot of talk about renewal. And renewal means finding out where we are and where we are going in our faith. Through the new series of features called Insights in Faith, **Southern Cross** hopes readers will find help in renewing and refreshing their knowledge and attitudes in faith. With the help of well-known writers like Father Joseph Champlin, Father Paul Palmer, SJ, Father Augustine Hennessy, CP, Deacon Steve Landregan and others, we will present these new features—first on the sacraments—for your self-help and renewal. And Lent is a good time to start.

*Talking Point—'Catholic watcher'*

# Southern Baptists find us changed—are we?

By Michael Newman

He is the only Southern Baptist paid to watch Catholics. His calling card describes his job as "research in Catholicism," and Dr. C. Brownlow Hastings finds his work absorbing.

The largest non-Catholic Christian denomination in the United States takes ecumenism so seriously that Dr. Hastings is official "Catholic watcher" which he compares to a Glenmary priest who for Catholics is official "Baptist watcher."

**DR. HASTINGS'** work is part of the Southern Baptist Convention interfaith witness department which began seven years ago, to inform Baptists of world religions.

"We have two main areas," he explains. "One to inform Baptists of the beliefs of the world religions and the other serving as a catalyst to get Baptists in contact with people of other religions."

In his study of Catholicism he has recently completed three months at Catholic University and Georgetown University, Washington, D.C., and he attends as many Catholic conferences as possible. He was in San Diego for the National Workshop on Christian Unity and the meeting of the diocesan directors of ecumenism.

**WRITING IS** a major part of his work, as special correspondent for the Baptist Press, and he is proud of his Vatican press credentials. "I covered the '71 and '74 synods of bishops," he said.

"In fact in '74 I was the only representative of a Protestant press association from the United States." The Baptist Press serves, by teletype, 39 state Baptist papers, and official institutions.

"The third aspect of my work is to be a catalyst among Baptists, to arrange conferences and training programs to make them aware of what is happening in contemporary Catholicism.

**"WE ALSO** have a deeper level of interfaith witness through lay associates training, who then serve as resource persons in Catholicism and catalysts in turn, " he added.

With a background of pastoral work and adult education, Dr. Hastings joined the world religions department in 1970 from Park Cities Baptist Church, Dallas, Tex. Vatican II had caught his imagination and the opportunity for his present apostolate "was very providential."

Does he try to "sell" Catholicism, and are his listeners receptive and eager?

**"THE ANSWER** is 'Yes' on both counts," he replied. "So many of our people have a stereotyped antique image of Roman Catholics and have inherited so much of the old hangover of prejudice from the triumphalism of both that it's a bit difficult to teach them to realize that Catholics have made such tremendous changes in stance—not in dogma—in the past 10 years.

"I tell them greater changes have taken place in the Catholic Church in the past 10 years than in the last 400 years," he added.

He now finds a greater awareness among Baptists that they can meet and share with Catholics, particularly to discuss spiritual matters, Bible study, prayer, worship and social activism.

"Then, on rare occasions we have a Baptist and a Catholic engaged in an evangelistic crusade together," he said. "A priest and a preacher in Kentucky are doing this."



**WATCHING CATHOLICS—Official "Catholic watcher" of Southern Baptist Convention, Dr. C. Brownlow Hastings, left, meets with Archbishop William Baum, of Washington, D.C., and Bishop Leo T. Maher, right, during workshops on national Christian unity recently in San Diego. Archbishop Baum heads Catholic bishops' committee on interreligious and ecumenical affairs.—SC**

"We Baptists can...learn from Catholics the dedication that spiritually-minded Catholics have to the larger conception of the Church...We 'put it all over you' when it comes to the practice of fellowship in the local sphere, but in the consciousness of fellowship on a worldwide scale you can teach us much."

HOME MISSION BOARD

DR. C. BROWNLOW HASTINGS

RESEARCH IN CATHOLICISM

HOME MISSION BOARD/SOUTHERN BAPTIST CONVENTION

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**HE FEELS** "Catholics are beginning to be concerned" with learning how to share their faith with non-believers," and helping people generally to come to Christ."

What has he learned from Catholics during his closer association with them?

"I have found a deep spirituality and an appreciation for the sense of worship that is really profound," he replied.

**"WE BAPTISTS** can also learn from Catholics the dedication that spiritually-minded Catholics have to the larger conception of the Church than we Baptists have. We 'put it all over you' when it comes to the practice of fellowship in the local sphere, but in the consciousness of fellowship on a worldwide scale you can teach us much," he commented.

"The Catholic Church is easier to understand for my people than ever before," he said. "The openness to Bible study and free prayer just blows the minds of Baptists out in the boondocks—and especially that Catholics have put their imprimatur on the Good News for Modern Man version of the Bible."

Over the Eucharist he finds reservations on its sacramental nature as Catholics understand it.

**"TO US THE** Lord's Supper is a memorial to the death of Christ and a reminder of his promise to return. So long as I see it as a symbolic dramatization like this I can worship at a Catholic Mass, just as I can when participating in the Lord's Supper," he explained.

"I can experience the presence of Christ there in myself and my brothers without having to receive Communion. This is basic to our concept of the Supper," he added.

This is why Baptists, he suggests, don't understand why some ecumenists make "so much fuss about the table of the Lord being described as a divided table—provided we are not expected to share in the sacramental form."

The immediate future relationships between Baptists and Catholics?

**"I DON'T SEE,** and I don't think anyone ought to fool themselves into thinking, that either Baptists are going to change the Catholic Church or the Catholic Church is going to change in the foreseeable future to enable all to come under one ecclesiological roof," he said.

But there is tremendous potential for sharing in intelligent debate and practical cooperation," he summed up.

# 'A Funny Thing Happened' to schools' production of musical

The popular Broadway musical, **A Funny Thing Happened on the Way to the Forum**, will be produced by Rosary High School, the Academy of Our Lady of Peace and St. Augustine High at 7:30 p.m. March 12-16 at Saints gym, Palm and Bancroft streets, San Diego.

Perhaps the title should be "A Funny Thing Happened to 'A Funny Thing Happened on the Way to the Forum' " because the Consortium Schools production will be staged as a clown show, said Michael Greenwald, dramatics and English teacher at Saints and director of the show.

**IN KEEPING** with clown motif, the production has two casts, the Barnum and the Baily, in roles built around famous clown characters and comedians of the American stage such as the Marx Brothers, Charlie Chaplain and Fanny Brice.

"Clowning, as we know it, grew out of the ancient Roman circuses, and it is fitting that **A Funny Thing**, set in classic Rome, be staged as a clown show," Greenwald said.

Cast in the featured roles are John Castellanos and Peter Miller, Saints seniors, and Marvette Knight, Rosary senior, and Beth Dejka, OLP sophomore.

**SISTER** Sharon Ann Breden of OLP is musical director, while artistic director is Sister Judith Craemer of Rosary. Choreography is by Lourdes Ordona, Rosary senior, and Sue Flahive, OLP junior.

General admission seats are $2 for adults and $1 for children, while reserved seats are $3. Additional information: 282-2184 (Saints), 297-2266 (OLP) or 283-5588 (Rosary).



**'A FUNNY THING'—Joe Costa, left, and Pete Miller, rehearse for a unique clown show staging musical, "A Funny Thing Happened on the Way to the Forum," to be performed by students of St. Augustine High, Rosary High and Our Lady of Peace Academy. Performances are at 7:30 p.m. March 12-16 at St. Augustine High gym, Palm and Bancroft streets, San Diego. General admission seats are $2 for adults, $1 for children, while reserved seats are $3.**

## Choral concert set at St. Patrick's

The Men's Chorus of Loyola Marymount University and the Consort Singers of LMU and Mount Saint Mary's College will begin their 18th annual tour at 8:30 p.m. Saturday, March 8, at St. Patrick's church, 3585 30th St., San Diego.

The chorus will be under the direction of Paul Salamunovich, its conductor since 1964.

Tickets are $2 for adults and $1 for students. For additional information call Sister Sharon Ann Breden, 297-2266 or 295-1115.

# Show notes...

**"Look Up and Live:** The World Food Crisis", March 9, ABC-TV Network, first of two-part documentary. Check local listings for time and station.

**USD Religious Lectures,** "Renewal Through the Bible: A Look at Biblical Research Today", Father John E. Huesman, SJ, 7:30 p.m. March 6; "Let's Talk It Over: The Prophetic Call to Reconciliation", Dr. Victor R. Gold, 7:30 p.m. March 13, Salomon Lecture Hall, University of San Diego.

**"Who Killed JFK?",** film and lecture on the assassination of John Kennedy, 8 p.m. March 10, Camino Theater, University of San Diego.

**Moscow's Balalaika Orchestra** with song soloist Ludmila Aykina and folk dancers, 8 p.m. March 10, Civic Theatre, San Diego. 236-6510.

**San Diego Symphony** with guest conductor Louis Lane and guest pianist Jerome Rose, 8 p.m. March 13, 14, Civic Theatre, San Diego. 236-6510.

**"Sing Your Praise to Him",** TV Mass for shut-ins, 7:30 a.m. Sunday, KCST, Channel 39. Missalettes from diocesan Office of Radio and Television, P.O. Box 1127, San Diego, CA 92111.

## Blessed Sacrament to host Youth Symphony, Irvine

The San Diego Youth Symphony and the 120-voice Irvine Master Chorale will perform in concert at 3 p.m. Sunday, March 9, at Blessed Sacrament church, El Cerrito Drive at El Cajon Boulevard, San Diego.

The same concert will be presented at 8 p.m. Saturday, March 8, at College Avenue Baptist Church, 4747 College Ave., San Diego.

Louis J. Campiglia will conduct Walton's "Belshazzar's Feast" and Verdi's "Quattro Pezzie Sacri" (Four Sacred Pieces) — "Ave Maria", "Stabat Mater", "Laudi Alla Vergine", and "Te Deum".

This marks the third season the San Diego Youth Symphony and the Irvine Master Chorale have worked together. The chorale, under the direction of John Alexander, represents 24 communities in Orange County.

The Youth Symphony, directed by Campiglia, is designed to supplement the music education programs in San Diego public schools. It is sponsored by the city's Park and Recreation Department.

# A look at books

**PORTRAITS OF FAITH by Clifford Stevens. Huntington, IN, Our Sunday Visitor Press. 176 pages, $2.25pb.**

Mankind is prone to hero worship, so it becomes important that we propose interesting Catholics for ourselves to imitate. Instead of athletes, pop singers and TV stars, we have a more than ample supply of saints and the saintly.

Father Stevens gathers together essays that have appeared in many Catholic magazines to make them more available to the general public. St. Bede the Venerable is there along with Bishop O'Gorman of Omaha, Neb., an Irish Trappist who had expected to live and die at Mt. Mellary in county Waterford.

The amazing St. Stephen Harding is represented, as well as Father Flanagan of Boys Town. In this distinguished company are the martyrs of Nagasaki, the Carthusian martyrs of England and Father Kino, who labored in the great Southwest. All told, it's a thoroughly delightful book.

**PATHS TO CONTEMPLATION by Father Yves Raguin, SJ. St. Meinrad, IN, Abbey Press. 154 pages, $3.95pb.**

Some of our young people are turning to Eastern religions to learn about the interior life, without ever realizing the great richness of Christian meditation. Father Raguin, who has spent more than 20 years in the Orient, has written this volume to mine both traditions of prayer.

Each chapter is short, and it is meant to be that day's rationing of learning, a tested method in some Chinese circles. The author starts at the beginning with the reasons for seeking God in personal prayer. Then, slowly and carefully, he leads the reader into the content of meditation and the fullness of contemplation.

Father Raguin demonstrates that he knows well the spiritual masters of both traditions. The calm assurance of his Christian awareness proves that he practices what he preaches.

**Father Charles Dollen**

# On the screens

**From Catholic Film Newsletter**

**REPORT TO THE COMMISSIONER**—a taut if occasionally overdrawn portrait of a big-city police department caught up in the dubious web of policing itself.

An eager-beaver rookie (Michael Moriarty) blunders his way into a trap set by another cop, an undercover policewoman (Susan Blakely), for a major New York drug wholesaler. In the confusion, the policewoman is killed shortly thereafter following a wild chase through midtown Manhattan. The aftermath involves the assemblage of the report to the commissioner.

The result is a crackling police adventure, with characters constantly surpassing their assigned roles in fully rounded performances of men and women at work in a chaotic and politically-charged atmosphere. **Morally unobjectionable for adults.**

**THE STRONGEST MAN IN THE WORLD**—intended as a hilarious spoof of breakfast cereal advertising claims, this Disney film falls flat in every respect. **Morally unobjectionable for general patronage.**

**TV MOVIES** include **Soylent Green** (March 7, CBS, 9 p.m.)—routine detective flick set in the year 2022. Charleton Heston stars. **Morally unobjectionable for adults.**

**Norwood** (March 8, ABC, 9 p.m.)—a corny, entertaining movie with Glen Campbell and Joe Namath. **Morally unobjectionable for adults.**

**Search for the Gods** (March 9, ABC, 9 p.m.)—Nasty man (Ralph Bellamy) desires ancient medallion, which may contain clues to evidence of visitors to earth from another planet.

**The Canterville Ghost** (March 10, NBC, 8 p.m.)—A Bell system Family Theatre special, starring David Niven as an overworked and underappreciated ghost. A delightful hour of fine family viewing.

**The Big Ripoff** (March 11, NBC, 8:30 p.m.)—made-for-TV thriller focuses on a daring kidnap attempt, and a con man's (Tony Curtis) even more daring attempt to cash in on it.

**The Killer Bees** (March 11, ABC, 8:30 p.m.)—Gloria Swanson plays the insanely jealous matriarch of a strange family, reacting violently to son Edward Albert's fiancee (Kate Jackson). Hitchcock did it with birds, ABC does it with bees.

**Lawman** (March 13, CBS, 9 p.m.)—Burt Lancaster, Robert Ryan, and Lee J. Cobb represent respectively no-compromise law, a sell-out, and a reformed gun-slinger-cattleman. **Morally unobjectionable for adults.**


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**INSTRUMENT OF THE WORD—Vital part in the production of each week's Southern Cross is the electronic typesetter in SC offices, seen being examined by Bishop Leo T. Maher and SC editor Michael Newman. The occasion was the visit to SC offices and blessing by Bishop Maher during Catholic Press Month. All the words you read in the editorial matter of SC are set on this one machine.—SC photo**

# Manning-Mahony link comes to peak at bishop's ordination

**By Msgr. Francis J. Weber**
**[Archivist, Archdiocese of Los Angeles]**

When Msgr. Roger Michael Mahony becomes a bishop on March 19, he will be the fourth native of Los Angeles and the 23rd Californian to rise to the episcopacy.

Homilist at the ceremony to ordain Msgr. Mahony as Auxiliary Bishop of Fresno will be Cardinal Timothy Manning, with whom the new bishop's path has been entwined for almost 30 years.

**IT WAS IN** the pages of the Los Angeles **Tidings** of Oct. 18, 1946, that their relationship began. That issue, describing Manning's consecration as Auxiliary Bishop of Los Angeles, carried a picture of 10-year-old Roger and his twin brother Louis.

Thirteen years later, Bishop Manning conferred the minor orders of lector and porter on Mahony and, the following year, those of acolyte and exorcist. In 1967, when Bishop Manning was named to the Diocese of Fresno, Msgr. Mahony served as chief liaison between the new ordinary and retiring Bishop Aloysius J. Willinger.

Roger Michael Mahony was born Feb. 27, 1936, and his entire elementary training was acquired at St. Charles School in North Hollywood.

In 1950, he entered Los Angeles College, the preparatory seminary for the Archdiocese of Los Angeles, and was among the first students at San Fernando's Queen of Angels Seminary, in 1954.

**ORDAINED BY** Bishop Willinger on May 1, 1962, he was assigned to St. John's Cathedral, Fresno, and subsequently went for further studies at the National Catholic School of Social Justice in Washington, D.C.

Returning to central California, in 1964, Father Mahony was named diocesan director for Catholic Charities and Social Service, an assignment he held for six years.

Among the other positions he occupied during the late 1960s were executive director for both the Catholic Welfare Bureau and the Infant of Prague Adoption Service, as well as chaplain of the diocesan St. Vincent de Paul Society. He also found time to teach during those years at Fresno State University and Coalinga College.

**FATHER MAHONY** also served on the board of directors for the West Coast Regional Office of the Bishops' Committee for the Spanish-Speaking and has been active as secretary for the United States Catholic Bishops Ad Hoc Committee on Farm Labor.

In recognition of many civic duties the Junior Chamber of Commerce proclaimed Father Mahony "Young Man of the Year" for 1967.

In 1970, Msgr. Mahony was appointed chancellor of the Fresno diocese, a position he will continue to hold as the titular Bishop of Tamascani. He has been pastor of St. John's Cathedral, since May 1, 1973.

Bishop Leo T. Maher and Auxiliary Bishop Gilbert E. Chavez will represent the San Diego diocese at the ordination ceremonies.

## In Loving Memory

*Into Thy hands, O Lord, we commend the spirits of these beloved ones who are gone before us into the realm of Thy eternal happiness and peace. – Amen.*

**DOUGLAS, David T.** Husband of Tuai E. Douglas, father of Nancy Moreland, Shirley A. Shanks, Jean Frances Douglas, Florence E. Rice, Vera Jane O'Ray and George E. Douglas, brother of Myrton A. Douglas and Iris McMillan, nephew of Bess Grant, also nine grandchildren. Requiem Mass, Feb. 27, St. John the Evangelist Church.

Goodbody's Ivy Chapel

**DUNCAN, David W.** Husband of Mildred E. Duncan, father of Carolyn J. Meng and Diane L. McKee, stepson of Annees G. Duncan, also six grandchildren. Recitation of the Rosary and Scripture Services, Feb. 25, Goodbody's Blvd. Chapel

Goodbody's Blvd. Chapel

**LAGLER, Concepcion A.** Mother of Richard, Frank, Leonard and Carolina Lagler, also eight grandchildren and six great-grandchildren. Requiem Mass, Feb. 21, Our Lady of Guadalupe Church.

Goodbody's Ivy Chapel

**EDROZO, Margaret L.** Wife of David Edrozo, mother of Mrs. Pete R. Escalante, Mrs. Clifford Tabadisto, Mrs. Henry Strickland, David and William Edrozo, Eva Lani Davis and Helen L. Kim, also 22 grandchildren and 26 great-grandchildren. Requiem Mass, Feb. 25, Blessed Sacrament Church.

Goodbody's Blvd. Chapel

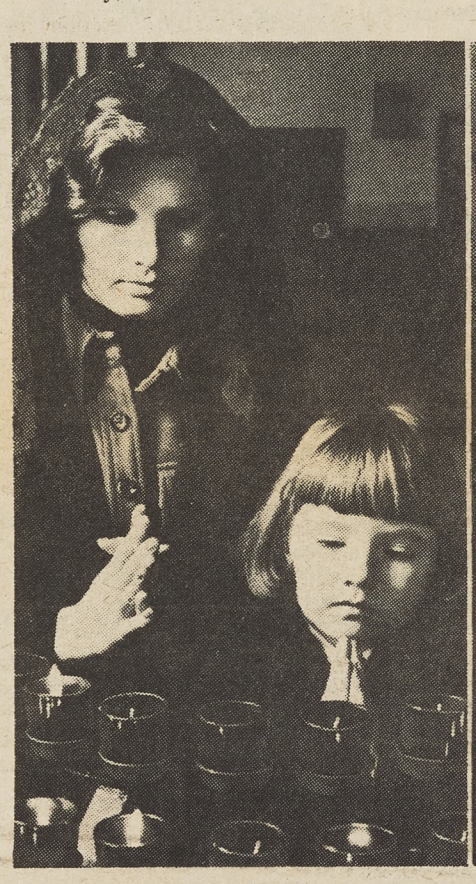
**GIACALONE, Rosaria.** Mother of Josephine Formicola, Caterina Giacalone, Angela Aghilone, Maria Ferrari, Giovanna De Sante, Francesca De Sante, Brigida Peugiol, Peretta Gulli, Guiseppe and Paolo Giacalone, also 30 grandchildren and 12 great-grandchildren. Requiem Mass, Feb. 24, Our Lady of the Rosary.

Goodbody's Ivy Chapel

**KENNEDY, William C.** Husband of Margaret M. Kennedy, father of Carole Sharbach and Richard T. Peterson, also six grandchildren. Requiem Mass, Feb. 21, Holy Spirit Church.

Goodbody's Blvd. Chapel

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## How's your label?

The Post Office has recently drawn our attention to several incorrect Zip Codes and other errors on the address labels on **Southern Cross.** It would appear that many people do not know their correct Zip Code or the parish office has incorrect information.

We would be grateful if readers would check the label on page 1 of this **Southern Cross** to see that all details are correct. In the case of any changes, please **send the label, with amendments** to Southern Cross, P.O. Box 81869, San Diego, CA, 92138.

Your cooperation will ensure that your Catholic newspaper gets to you promptly and correctly every week.

*Congress sets hearings*

# FCC asks ban on explicit sex on TV

WASHINGTON (NC)—The Federal Communications Commission (FCC) will ask Congress for legislation banning explicit sexual activity and obscenity on television.

The FCC said legislation was needed because it was not certain whether the existing language of the law, which prohibits "obscene, indecent or profane language," applied to visual obscenity.

**BUT THE** commission left the broader question of what degree of sex and violence was "appropriate" for children to see on television to self-regulation by the broadcast industry.

The FCC said "the adoption of rules might involve the government too deeply in programming content, raising serious constitutional questions" and that "judgments concerning the suitability of particular types of programs for children are highly subjective."

The FCC "commended the three television networks for recent voluntary efforts at regulating possibly offensive television programming."

**INDUSTRY** regulations include setting aside 7 to 9 p.m., Eastern Standard Time, for "family viewing", broadcasting and visual "viewer advisories" when programming may be offensive to children or some adults, and providing advance notice of such programming to local affiliates.

The House subcommittee on communications will hold hearings on sex and violence on television and the FCC's response later this year, according to subcommittee chairman Rep. Torbert MacDonald (D-Mass.).

**MAC DONALD** announced the hearings in response to a letter from Auxiliary Bishop Joseph Crowley of Fort Wayne-South Bend, Ind., chairman of the U.S. Catholic Conference Communication Committee.

Bishop Crowley said in the letter that if the FCC accepted the industry proposals it would in effect "place under the control of private interests broadcasting standards and practices previously the responsibility of government."

The FCC said it received 2,000 protests about sex and violence on television in 1972 and 25,000 such protests in 1974. (See editorial, page 4.)

# Abp. Quinn, parish part in peace

OKLAHOMA CITY (NC)—The first experimental, non-territorial parish established in the U.S., the Community of John XXIII, has officially withdrawn from the Oklahoma City archdiocese.

The withdrawal last week follows several months of impasse between the community and Archbishop John Quinn over liturgical practices in the community, ending in the archbishop's removal of the pastor, Father William Nerin.

Archbishop Quinn announced no penalties against Father Nerin or the community, and both chancery and community sources, including Father Nerin, describe the split as cordial and friendly.

**"IT'S NOT** a case of personality clash," Father Nerin said, but of "substantial theological differences." Archbishop Quinn and the community could not agree on four areas:

—the community allowed distribution of Communion to non-Catholics;

—the community designed its own worship services;

—the community did not encourage private confession;

—the community saw its relationship to the broader church as "an exchange of religious experience," while the archbishop saw the relationship depending on the appointment of a pastor by the archbishop.

**ARCHBISHOP** Quinn said he withdrew Father Nerin's assignment "after I came to the truly painful conclusion that the Community of John XXIII had withdrawn itself from my episcopal and pastoral jurisdiction."

He acknowledged with gratitude and admiration the work of the community and said "the Community of John XXIII has taught us a great deal. I regret that the experiment must end on this note."

# USD law grads 'star' on exams

**Southern Cross Reporter**

Though perhaps not a crop of future Perry Masons, University of San Diego students taking the California State Bar Examination last summer have definite star quality.

Taking the exam for the first time, 83.2 per cent of all USD law school grads passed, and the rate was 89.3 per cent for the school's day division.

**THE USD** students considerably outclassed graduates from other law schools throughout the state. Overall 61.7 per cent of those tested passed. Normally, 65 per cent of those sitting for the summer exam for the first time pass.

Donald T. Weckstein, law school dean, said the success of the USD graduates reflects "the excellent quality of the students and faculty, and consequently, the educational program USD enjoys."

He said the California bar exam essentially tests the same qualities good law schools teach. "Therefore exam performance is a relevant, although not conclusive, statement on law school quality."

**IN 1973,** 65 per cent of all USD grads and 68 per cent of the day division students passed and figures for 1972 show an overall passage rate of 59 per cent and a day division rate of 66 per cent.

The law school newspaper, **The Woolsack,** reporting the figures, said the California bar exam is "one of the toughest in the nation."

## UniHi students off to Model U.N.

Four students from University High School, San Diego, will participate in the 12th annual North American Invitational Model United Nations meeting in Washington, D.C., March 6-9.

The students, Mary Rose Still, Gail Powell, Ana Marie Gonzalez and James Waller, were selected by the school for their interest in foreign affairs and high scholastic aptitude. Dennis Vice, history teacher at Uni, will accompany the students.

They will represent the nation of Brazil at the model UN meeting sponsored by Georgetown University's International Relations Association.

Nearly half of the $2,000 necessary for the trip was donated by 11 local clubs including Kiwanis and Rotary groups and the Greater San Diego Industry Education Council, according to UniHi officials.

# Stewardship passes 80 per cent mark

Following is the current report of Stewardship '75 issued by the Stewardship office to all parishes:

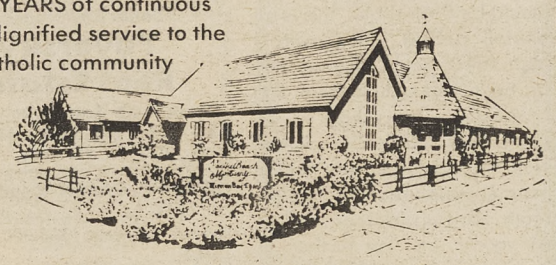
| PARISH | CITY | TARGET | % OF TARGET |
|---|---|---|---|
| Church of Resurrection | Escondido | $ 1,000 | 1855.2 |
| Our Lady of Guadalupe | Riverside | 250 | 966.0 |
| Queen of Angels | Idyllwild | 500 | 400.0 |
| St. Patrick | Carlsbad | 20,000 | 300.0 |
| Our Mother of Confidence | San Diego | 40,000 | 271.4 |
| St. Pius X | Jamul | 250 | 246.0 |
| Our Lady of Guadalupe | Calexico | 6,000 | 194.8 |
| St. Paul | Lucerne Valley | 250 | 174.0 |
| The Immaculata | San Diego | 5,500 | 163.4 |
| St. Augustine | Eagle Mountain | 1,000 | 156.2 |
| Our Lady of Perpetual Help | Brawley | 2,000 | 149.6 |
| St. John | Encinitas | 14,000 | 149.4 |
| St. Elizabeth | Desert Hot Springs | 3,500 | 141.2 |
| St. Margaret | Chino | 20,000 | 139.7 |
| St. Mel | Norco | 8,000 | 139.5 |
| St. Bernardine | San Bernardino | 5,000 | 134.3 |
| St. Anthony | San Bernardino | 3,000 | 132.1 |
| Holy Family | San Diego | 15,000 | 132.1 |
| Mission San Diego de Alcala | San Diego | 12,000 | 129.6 |
| St. Anthony | San Jacinto | 5,000 | 126.1 |
| Our Lady of Grace | El Cajon | 50,000 | 123.6 |
| St. Christopher of Desert | Joshua Tree | 1,000 | 123.5 |
| Our Lady of the Valley | Hemet | 20,000 | 120.9 |
| Mission San Antonio de Pala | Pala | 250 | 120.0 |
| Christ the King | San Bernardino | 1,000 | 118.2 |
| Santa Sophia | Spring Valley | 18,000 | 116.3 |
| St. Louise de Marillac | El Cajon | 1,500 | 116.0 |
| St. Mary | Fontana | 2,000 | 113.2 |
| St. Rose of Lima | Chula Vista | 42,000 | 112.2 |
| Precious Blood | Chula Vista | 10,000 | 111.1 |
| Our Lady of the Snows | Wrightwood | 750 | 110.0 |
| St. Christopher | Sunnymead | 5,000 | 108.5 |
| St. Michael | Poway | 22,000 | 105.6 |
| St. Anne in the Mountains | Running Springs | 250 | 100.0 |
| St. Theresa | San Bernardino | 250 | 100.0 |
| Church of the Good Shepherd | San Diego | 1,500 | 100.0 |
| St. Mark | San Marcos | 2,500 | 100.0 |
| Our Lady of Guadalupe | San Bernardino | 27,500 | 98.7 |
| St. Charles | Imperial Beach | 10,000 | 96.8 |
| St. Therese of Child Jesus | San Diego | 50,000 | 96.6 |
| Mary, Star of the Sea | La Jolla | 35,000 | 96.0 |
| St. Joseph's Cathedral | San Diego | 21,000 | 94.6 |
| Immaculate Conception | San Diego | 8,500 | 94.2 |
| Our Lady of Lourdes | Ontario | 20,000 | 93.7 |
| St. Mary | Escondido | 42,000 | 92.3 |
| St. Joseph | Big Bear Lake | 3,500 | 91.1 |
| Our Lady of Perpetual Help | Lakeside | 17,000 | 89.7 |
| St. Pius X | Chula Vista | 20,000 | 89.4 |
| Sacred Heart | Coronado | 22,000 | 89.2 |
| St. John of the Cross | Lemon Grove | 40,000 | 88.9 |
| St. Patrick | San Diego | 33,000 | 87.9 |
| San Gorgonio | Beaumont | 6,500 | 87.7 |
| St. Brigid | San Diego | 30,000 | 87.7 |
| St. John the Evangelist | San Diego | 23,000 | 85.9 |
| St. Kieran | El Cajon | 15,000 | 85.6 |
| Immaculate Conception | Colton | 12,500 | 84.4 |
| St. Michael | San Diego | 20,000 | 83.5 |
| St. Didacus | San Diego | 28,000 | 82.8 |
| All Hallows | La Jolla | 35,000 | 82.7 |
| St. Joseph | Barstow | 27,500 | 82.1 |
| Our Lady of Guadalupe | Riverside | 500 | 81.4 |
| St. Mary Magdalene | San Diego | 37,500 | 80.6 |
| Sacred Heart | Etiwanda | 4,000 | 79.2 |
| Guardian Angels | Santee | 12,000 | 78.7 |
| Our Lady of Assumption | San Bernardino | 10,000 | 78.5 |
| Our Lady of Sacred Heart | San Diego | 32,000 | 78.3 |
| Immaculate Heart of Mary | Ramona | 3,000 | 77.5 |
| Queen of Angels | Riverside | 8,000 | 76.2 |
| St. John the Evangelist | Rubidoux | 8,000 | 76.0 |
| St. Frances of Rome | Elsinore | 4,000 | 75.4 |
| St. James | Solana Beach | 25,000 | 75.2 |
| St. Anne | San Bernardino | 37,500 | 74.8 |
| St. George | Ontario | 30,000 | 74.6 |
| Blessed Sacrament | San Diego | 35,000 | 73.3 |
| Holy Spirit | San Diego | 15,000 | 73.1 |
| Holy Rosary | San Bernardino | 35,000 | 72.1 |
| Holy Trinity | El Cajon | 35,000 | 69.1 |
| St. Vincent Ferrer | Sun City | 10,000 | 68.4 |
| St. Francis de Sales | Riverside | 25,000 | 68.0 |
| St. Francis | Vista | 25,000 | 68.0 |
| Mary, Star of the Sea | Oceanside | 32,000 | 66.3 |
| Sacred Heart | Redlands | 30,000 | 66.2 |
| Our Lady of Mount Carmel | San Ysidro | 8,000 | 64.6 |
| St. Frances Xavier Cabrini | Crestline | 4,000 | 64.4 |
| St. Columba | San Diego | 30,000 | 62.1 |
| Our Lady of Guadalupe | Chula Vista | 5,000 | 61.8 |
| Sacred Heart | San Diego | 25,000 | 61.8 |
| St. Martin of Tours | La Mesa | 30,000 | 61.7 |
| St. Mary | National City | 12,000 | 61.5 |
| St. Catherine of Siena | Rialto | 20,000 | 59.7 |
| San Salvador | Colton | 3,000 | 58.2 |
| Church of the Resurrection | Fontana | 5,000 | 58.1 |
| St. Joseph | Holtville | 2,500 | 57.0 |
| Our Lady of Guadalupe | El Centro | 2,000 | 56.5 |
| St. Elizabeth | Julian | 250 | 56.0 |
| Our Lady of Mount Carmel | Cucamonga | 1,000 | 55.3 |
| St. Agnes | San Diego | 30,000 | 54.0 |
| St. Catherine of Alexandria | Riverside | 30,000 | 53.0 |
| St. Joseph | Upland | 36,000 | 52.9 |
| St. Frances X Cabrini | Yucaipa | 14,000 | 52.1 |
| St. Theresa | Palm Springs | 10,000 | 52.0 |
| St. Rita | San Diego | 10,000 | 51.7 |
| Our Lady of Guadalupe | Ontario | 4,000 | 51.2 |
| Holy Family | Hesperia | 5,000 | 50.8 |
| San Luis Rey de Francia | San Luis Rey | 19,000 | 50.4 |
| Sacred Heart | Riverside | 6,000 | 50.2 |
| St. Patrick | Calipatria | 1,000 | 50.0 |
| St. Mary | El Centro | 10,000 | 50.0 |
| St. Mary | Redlands | 5,000 | 50.0 |
| St. Vincent de Paul | San Diego | 20,000 | 48.5 |
| Our Lady of Guadalupe | Palm Springs | 3,000 | 47.9 |
| St. Joseph | Fontana | 15,000 | 47.0 |
| Blessed Sacrament | Twentynine Palms | 4,500 | 47.0 |
| Our Lady of Perpetual Help | Riverside | 6,000 | 46.7 |
| St. Anthony | Riverside | 2,000 | 45.9 |
| Our Lady of Solitude | Palm Springs | 15,000 | 45.6 |
| St. Edward | Corona | 20,000 | 45.6 |
| Precious Blood | Banning | 8,000 | 45.3 |
| St. Anthony | National City | 6,000 | 43.9 |
| St. Peter | Fallbrook | 12,000 | 40.0 |
| St. Adelaide | Highland | 14,000 | 38.1 |
| Our Lady of Light | Descanso | 1,000 | 37.5 |
| Our Lady of Perpetual Help | Indio | 5,000 | 37.1 |
| St. Thomas | Riverside | 20,000 | 37.1 |
| Our Lady of Fatima | San Bernardino | 2,000 | 36.0 |
| St. Charles Borromeo | San Diego | 20,000 | 35.6 |
| Our Lady of Guadalupe Shrine | Riverside | 5,000 | 33.5 |
| St. Joan of Arc | Blythe | 6,000 | 33.3 |
| San Secondo D'Asti | Guasti | 3,000 | 33.3 |
| St. Ann | Needles | 3,000 | 32.6 |
| St. Catherine Laboure | San Diego | 20,000 | 30.3 |
| Immaculate Heart of Mary | Niland | 500 | 29.0 |
| Our Lady of the Rosary | San Diego | 4,000 | 27.1 |
| St. Joan of Arc | Victorville | 17,750 | 25.0 |
| Queen of Angels | Alpine | 4,000 | 24.5 |
| St. George | Fontana | 6,000 | 23.5 |
| St. Anne | San Diego | 2,000 | 22.5 |
| Our Lady of Angels | San Diego | 7,000 | 20.4 |
| Sacred Heat of Jesus | Palm Desert | 12,500 | 20.0 |
| Sacred Heart | Brawley | 5,000 | 19.0 |
| St. Margaret Mary | Brawley | 3,000 | 16.6 |
| Our Lady of the Lake | Lake Arrowhead | 5,000 | 16.4 |
| St. Louis | Cathedral City | 7,500 | 14.2 |
| St. Joseph the Worker | Loma Linda | 3,000 | 8.6 |
| St. Thomas More | Rialto | 9,000 | 8.5 |
| St. Richard | Borrego Springs | 1,500 | 6.6 |
| Our Lady of Guadalupe | San Diego | 4,000 | 4.2 |
| Christ the Good Shepherd | Adelanto | 250 | N.R. |
| St. Peter & Paul | Alta Loma | 1,000 | N.R. |
| St. Charles Borromeo | Bloomington | 3,000 | N.R. |
| Our Lady of Guadalupe | Chino | 4,000 | N.R. |
| Our Lady of Soledad | Coachella | 1,500 | N.R. |
| St. Anthony of Padua | Imperial | 500 | N.R. |
| St. Mary Magdalen | Jacumba | 250 | N.R. |
| St. James | Perris | 1,000 | N.R. |
| Christ the King | San Diego | 1,000 | N.R. |
| St. Jude | San Diego | 5,000 | N.R. |
| Santa Ysabel Mission | Santa Ysabel | 1,000 | N.R. |
| St. Joseph | San Jacinto | 250 | N.R. |
| St. Madeleine Sophie | Trona | 250 | N.R. |
| St. Mary of the Valley | Yucca Valley | 5,000 | N.R. |
| St. Thomas Mission | Yuma | 250 | N.R. |

**WHERE THEY STAND—Catholics of the diocese have pledged more than 80 per cent of the Stewardship '75 goal of $2 million. William Standing, diocesan development director, reports that $1,653,576 has been pledged representing 24,531 gifts as of Feb. 28. The chart, above, indicates where parishes stand in terms of their individual quotas, and "shows that 37 parishes have exceeded their goal and that several more are very close," Standing said. There are two weeks to go in the Stewardship pledge drive. To date, Resurrection parish, Escondido leads in percentage.**

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*Temas de actualidad*

# Que Iglesia queremos?

**Por el Padre Luis F. Bernal**

La Iglesia es el Cuerpo del Senor, eterna e inmutable, divina y perfecta como Cristo, pero encarnada como el en el tiempo, el lugar y la historia. No es Iglesia de espiritus, sino de seres humanos.

Y lo "humano" cambia con los dias, los lugares y las circunstancias politicas, ideologicas, sociales, economicas, cientificas, industriales, raciales y otras variadisimas, en cada periodo de la humanidad.

Esto ha alterado multitud de veces la faz de la Iglesia, y muchos de esos cambios permanecen y se entremezclan a traves de los siglos, en las civilizaciones, culturas y tradiciones. Por eso continuamente debemos estar examinando para escoger "que Iglesia queremos, a la luz del evangelio".

Describamos ahora algunos "tipos" principales de manifestaciones que ha tenido la Iglesia, para meditar, comparar y elegir.

**PRIMERO,** La "Iglesia Triunfal". El emperador Constantino (325) saco de los cementerios subterraneos a la Iglesia perseguida y la hizo "religion del imperio". Ella entonces igualo sus limites con los del poder mundano.

El papa, los obispos y sacerdotes se hicieron principes de la corte imperial, con coronas, diademas, joyas, doradas vestiduras, palacios, lujos, soberbios templos, y privilegios. Aun hoy existe mucho de esto: la catedral en San Francisco: 8 millones de dolares.

Esta iglesia congregaba triunfalmente muchedumbres para procesiones y demostraciones de numero y poder. Todo se bautizaba y benedecia por orden de los soldados del emperador, y todo tenia que ser "Cristiano" aunque en realidad no hubiese conversion ni de personas ni de sociedad. La Iglesia se igualo con el mundo. Tambien hoy se "bendicen" armas, edificios, fabricas, aunque sean para injusticia, opresion y muerte.

**SEGUNDO,** el tipo de "Iglesia Poder Temporal". La autoridad y dominio de los emperadores disminuyo, mientras crecia el poder material de los papas y obispos que quitaban y ponian reyes a capricho, tenian "estados pontificios", ejercitos; hacian guerras...La corte de Roma imponia su autoridad absoluta en todo lo material y espiritual.

No se podia dialogar ni preguntar en nada. Cada obispo o parroco imperaba como dueno absoluto en su pequeno reino, sin participacion del pueblo de Dios, que solo debia contribuir con sus "tributos" y obedecer leyes. Nadie podia pensar por si mismo. Acaso no existen todavia diocesis y parroquias de semejante estilo?

**TERCERO,** el tipo de "La Iglesia en Pelea con el Mundo." Se inicia la "ciencia" y las gentes comienzan a pensar por si mismas. Ya no se admite ninguna "autoridad absoluta", llegan las grandes "reformas" y las revoluciones. Se expulsa a la Iglesia de los gobiernos y de las leyes.

Hay lucha entre la Iglesia y los estados, y ella se defiende con las armas de las censuras, la inquisicion, las condenaciones, las prohibiciones, las excomuniones. Declara "anti-iglesia" todo lo que es del "mundo": anti-Christiana es la ciencia, el progreso, el cine, la radio, la moda. Se hace "indice" de libros prohibidos. La Iglesia es "anti-protestante, anti-judia, anti-manga corta, anti-pantalon femenino, anti-baile, etc.

Todavia estamos con los "anti", en vez de promover el mandamiento positivo de amor, centro de evangelio.

**CUARTO,** el tipo de "La Iglesia Automatica o Magica" la cual supone que no se necesita "conversion personal a Cristo", ni responsabilidad inteligente y libre para pertenecer al Cuerpo del Senor; bastan los ritos externos, sin comprender su significado ni el compromiso que encierran.

Basta que te bauticen, te confirmen, te casen, te unjan, te entierren, y con ello se cumple todo deber, aunque no hagas nada personal ni comunitario por Cristo ni por los hermanos.

En esta clase de iglesia prolifican los fanatismos y las supersticiones, como la unica obligacion anual de la ceniza, para "tener buena suerte", la de prender una vela para que el santo ayude a cometer un pecado, la de bautizar al nino para que se le quiten los corajes y "nanaras". No se requiere "comunidad" sino "montonera" en el templo.

**QUINTO,** el tipo de la Iglesia "Sacristia y Asociacion de Hermanos". Unos pocos devotos que cumplen ciertas practicas y reglamentos, son la Iglesia. Los demas son los "malos" que no merecen entrar a las "asociaciones o movimientos" de la Iglesia, donde todos empiezan a llamarse "mi hermano", y los que no estan en lista, aunque hijos de Dios y bautizados, no son "mi-hermano".

Los movimientos luchan por pescar a los "buenos" y meterlos en su circulo. Pero excomulgan a los "malos" y no hacen nada por ellos...

**SEXTO,** el tipo de la "Iglesia Empresa Economica" que colecta dineros para sostener una estructura de alta clase social enriquecida que recibe sacramentos y "da limosna a los pobres", aunque los segrega a ellos y las otras razas.

**SEPTIMO,** la comunidad espiritual y visible de amistad, amor, fe, oracion, accion, servicio y union; de promocion del hombre integral, de Eucaristia, en mision costante de levadura para el mundo. Es la Iglesia que describen San Pablo y San Lucas en las epistolas y en los Hechos Apostolicos. Este seria el Cuerpo de Cristo.

En el momento actual hay una mezcla de todos estos "tipos". Que Iglesia queremos?



**SAINTS' SANDWICHES TO GO—Vincent Losito, 50, a carryout restaurant owner in Bay City, Mich., talks about his menu of 100 sandwiches or plate combinations named after saints. A customer once called him "the Billy Graham of the food world," because Losito tells the story of each saint as he makes the sandwich. Behind him is a menu with saints' feastdays listed beside names.—NC photo**


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## Legal Notices

NOTICE TO CREDITORS
FILE NO. 106672

SUPERIOR COURT OF THE STATE OF CALIFORNIA FOR THE COUNTY OF SAN DIEGO

Estate of
DAVID LEO BYRNE )
Deceased)

NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned
c/o QUINTIN WHELAN
Attorney at Law
530 Broadway, Suite 548
San Diego, California 92101
which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.
Dated July 2, 1974
HELEN F. BYRNE
Executrix
of the Will of the above named decedent.
QUINTIN WHELAN
530 Broadway, Suite 548
San Diego, CA 92101
Tele: 234-8585
Attorney for Executrix
SC: Feb. 13, 20, 27, Mar. 6

NOTICE TO CREDITORS
FILE NO. 108322

SUPERIOR COURT OF THE STATE OF CALIFORNIA FOR THE COUNTY OF SAN DIEGO

Estate of
ALDWIN H. GLEASON, aka )
A. H. GLEASON, )
Deceased)

NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned
c/o CLEMENT J. O'NEILL
Attorney at Law
1357 Rosecrans St., Suite "C"
San Diego, California 92106
which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.
Dated February 4, 1975
ELEANOR NEMETH
Administratrix
of the Estate of the above named decedent.
CLEMENT J. O'NEILL
Attorney at Law
1357 Rosecrans St., Suite "C"
San Diego, CA 92106
(714) 224-2975
Attorney for Administratrix
SC: Feb. 13, 20, 27, Mar. 6

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# Universal Church

Around the world
Across the nation

## 'Religion stable in communist nations'

In LONDON, the **London Times**, in a survey of religion in communist countries, concluded: "Almost the only valid generalization is that religious practice and belief have proved remarkably durable."

It observed no let-up in the basic ideological confrontation between Marxist materialism and any theological system. "But the real issues now are the practical, political and moral ones of how to co-exist when neither system can eradicate the other."

## Shotgun blast kills New Jersey priest

In PENNS GROVE, N.J., Father Thomas Quinlan, principal of St. James' parish school, was killed and a second-grade teacher seriously wounded Feb. 24 by a man who fired at them with a shotgun in the school building.

Police said David N. Gary, 24, had been taken into custody. He was found walking along the nearby Delaware River with a 12-gauge shotgun.

## German high court rules out abortion

In KARLSRUHE, Germany, West Germany's supreme court, declaring that the constitution guarantees everybody's right to life, and physical inviolability, overturned a law authorizing abortion on demand within the first three months of pregnancy.

The law, which would also have allowed abortion during the second and third trimester of pregnancy, was signed into law June 5, but was never operative because a federal injunction was immediately placed upon it.

## Nuns sacrifice to ease global hunger

In CHICAGO, the Sisters of Charity of the Blessed Virgin Mary announced the allocation of $19,000 to help alleviate world hunger.

Five months ago the sisters' senate pledged a sum equal to one percent of the congregations's operating expenses. They held potluck dinners and benefit movies, provided speakers on the issue, cut back on their own food and personal spending, sought help from friends, and reached into already inadequate budgets to withdraw contributions.

## 'Some criticism of Church officials just'

In VATICAN CITY, Pope Paul told officials of the Church's central administration that they should expect some well-founded crtiticism in the press and from history.

During a special Mass in St. Peter's Basilica the Pope said he and the Curia are "Heirs to a history which is long and glorious, yet on many points worthy of censure."

## Sisters seek justice for black prisoner

In BROOKLYN, the diocesan Sisters' Senate has begun a fund for the defense of a black woman inmate of a North Carolina jail accused of murdering with an ice pick a prison guard she says tried to raper her.

If convicted, Joanne Little, 23, faces a mandatory death sentence. The Beaufort County medical examiner said the guard's shoes were found outside Ms. Little's cell, and, except for his socks, he was naked from the waist down.

When found, the medical examiner said, the guard held his pants in one hand and an icepick in the other; there was "clear evidence of recent sexual activity" by the guard.

## 'Edelin verdict not key pro-life victory'

In BOSTON a St. Louis University obstetrician, who was a medical consultant at the Dr. Kenneth Edelin manslaughter-abortion trial, cautioned against interpreting the guilty verdict as a major pro-life victory.

"From a technical standpoint, Dr. Edelin was found guilty of killing an infant, not of performing an abortion," said Dr. Thomas W. Hilgers, assistant professor at the SLU medical school. "The baby was born alive," Dr. Hilgers said, "and the attending physician (Dr. Edelin) allowed the baby to die, giving it absolutely no care."



**HISTORIC BESTOWAL—For the second time, retired Archbishop Edward D. Howard, 97, bestows the pallium on a successor, Archbishop Cornelius Power of Portland, Ore. His first conferral of the episcopal symbol was made on the now retired Archbishop Robert Dwyer in 1967. In the background are, from left: retired Bishop Francis P. Leipzig of Baker, Ore., Bishop Sylvester Treinan of Boise, Idaho, Bishop Thomas J. Connally of Baker, and Bishop Eldon B. Schuster of Great Falls. Historian Bishop Leipzig said Archbishop Howard is probably first in the world to repeat the pallium presentation.—NC photo**









**CATHOLICS IN THE NEWS—From left: Cesar Chavez, in an NC interview, has renewed his call for secret representation elections at the E. and J. Gallo wine company. Joseph Breig has retired as fulltime associate editor of three Ohio Catholic newspapers, but will continue the column which he has been writing for 30 years. Archbishop Thomas A. Connolly of Seattle, 75, has resigned because of age and will be succeeded by Bishop Raymond Hunthausen of Helena, Mont.—NC photo**

## Columbia bishops fight legal abortion

In BOGOTA, Colombia, the Colombian Bishops' Conference, faced with a bill to legalize abortion in this predominantly Catholic nation, commented "We gain nothing by importing the moral decadence of other nations."

Proponents of the bill claim illegal abortions are taking a heavy toll of lives and anguish among Colombian families. The bishops pointed to pressures from abroad "to reduce population growth at any price."

## Jesuit explorers return to Arizona

In TUCSON, the Arizona Board of Regents approved an agreement whereby the University of Arizona here will house Jesuit historical documents on the Southwest.

This agreement will bring about 640,000 pages of Southwestern history to the Arizona State Museum from the Vatican by this summer. The documents are personal records of Jesuit missionaries who were among the first Europeans to explore and settle Arizona.

# News in short . . .

PERRYVILLE, Mo.—Vincentian Father Oscar L. Huber, 81, the priest who gave the last rites of the Church to President John F. Kennedy in 1963, died here Jan. 21.

WASHINGTON—The National Council of Catholic Laity will sponsor a conference on capital punishment at Notre Dame, Ind., March 23-26.

BALTIMORE—Josephite Father Vincent D. Warren, 85, once kidnapped by the Ku Klux Klan because of his work in the black community, died here at the Josephite Fathers Retirement Home.


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